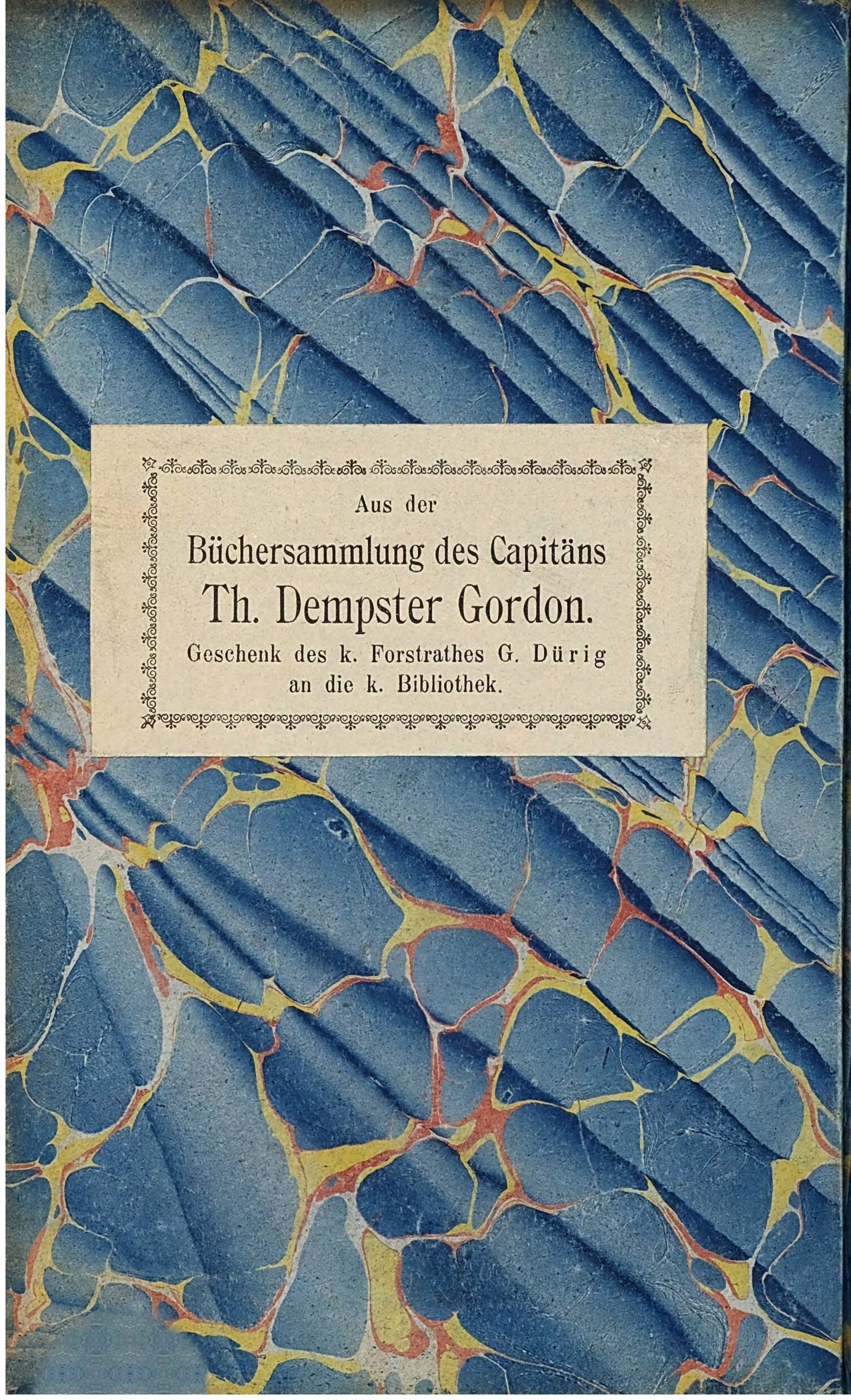
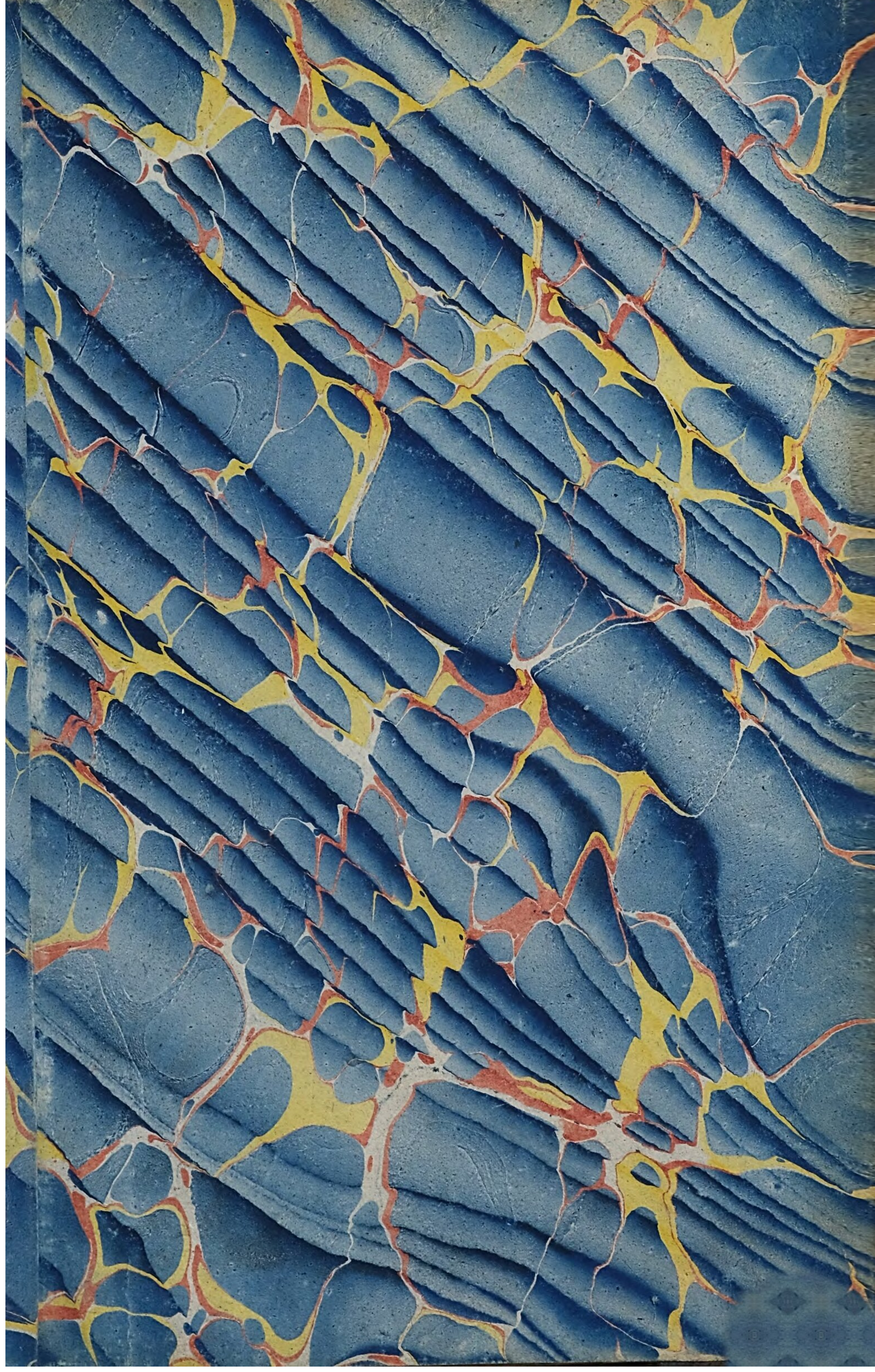


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PLUTARCH'S LIVES,

TRANSLATED FROM

THE ORIGINAL GREEK ;

WITH

NOTES, CRITICAL AND HISTORICAL ;

AND A

LIFE OF PLUTARCH.

BY JOHN LANGHORNE, D. D.

AND

WILLIAM LANGHORNE, A. M,

A NEW EDITION, CAREFULLY CORRECTED THROUGHOUT.

IN SIX VOLUMES.

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PLUTARCH'S LIVES.

CATO THE CENSOR.

It is said that Marcus Cato was born at Tusculum, of which place his family originally was, and that before he was concerned in civil or military affairs, he lived upon an estate which his father left him near the country of the Sabines. Though his ancestors were reckoned to have been persons of no note, yet Cato himself boasts of his father as a brave man and an excellent soldier, and assures us, that his grandfather Cato received several military rewards, and that having had five horses killed under him, he had the value of them paid him out of the treasury, as an acknowledgment of his gallant behaviour. As the Romans always gave the appellation of *new men**, to those who, having no honours transmitted to them from their ancestors, began to distinguish themselves, they mentioned Cato by the same style: but he used to say, he was indeed *new* with respect to offices and dignities, but with regard to the services and virtues of his ancestors, he was very ancient.

His third name, at first, was not Cato, but Priscus. It was afterwards changed to that of Cato, on account

* The *jus imaginum* was annexed to the great offices of state, and none had their statues or pictures but such as had borne those offices. Therefore he who had the pictures of his ancestors, was called *noble*, he who had only his own, was called a *new man*; and he who had neither the one nor the other, was called *ignoble*. So says Asconius. But it does not appear, that a man who had borne a great office, the consulate for instance, was *ignoble* because he had not his statue or picture; for he might not choose it. Cato himself did not choose it: his reason we suppose was because he had none of his ancestors; though he was pleased to assign another.

of his great wisdom ; for the Romans call wise men *Catos*. He had red hair and grey eyes, as this epigram ill-naturedly enough declares :

With eyes so grey and hair so red,
With tusks so sharp and keen,
Thou'lt fright the shades when thou art dead,
And hell won't let thee in.

Inured to labour and temperance, and brought up, as it were, in camps, he had an excellent constitution with respect to strength as well as health. And he considered eloquence as a valuable contingent, an instrument of great things, not only useful but necessary for every man who does not choose to live obscure and inactive ; for which reason he exercised and improved that talent in the neighbouring boroughs and villages, by undertaking the causes of such as applied to him ; so that he was soon allowed to be an able pleader, and afterwards a good orator.

From this time, all that conversed with him discovered in him such a gravity of behaviour, such a dignity and depth of sentiment, as qualified him for the greatest affairs in the most respectable government in the world. For he was not only so disinterested as to plead without fee or reward, but it appeared that the honour to be gained in that department was not his principal view. His ambition was military glory ; and when yet but a youth, he had fought in so many battles that his breast was full of scars. He himself tells us, he made his first campaign at seventeen years of age, when Hannibal in the height of his prosperity was laying Italy waste with fire and sword. In battle he stood firm, had a sure and executing hand, a fierce countenance, and spoke to his enemy in a threatening and dreadful accent ; for he rightly judged, and endeavoured to convince others, that such a kind of behaviour often strikes an adversary with greater terror than the sword itself. He always marched on foot, and carried his own arms, followed only by one servant who

carried his provisions. And it is said, he never was angry or found fault with that servant, whatever he set before him; but when he was at leisure from military duty, would ease and assist him in dressing it. All the time he was in the army, he drank nothing but water, except that when almost burned up with thirst he would ask for a little vinegar, or when he found his strength and spirits exhausted he would take a little wine.

Near his country-seat was a cottage, which formerly belonged to Manius Curius*, who was thrice honoured with a triumph. Cato often walked thither, and reflecting on the smallness of the farm and the meanness of the dwelling, used to think of the peculiar virtues of Dentatus, who, though he was the greatest man in Rome, had subdued the most warlike nations, and driven Pyrrhus out of Italy, cultivated this little spot of ground with his own hands, and after three triumphs lived in this cottage. Here the ambassadors of the Samnites found him in the chimney-corner dressing turnips, and offered him a large present of gold; but he absolutely refused it, and gave them this answer: *A man who can be satisfied with such a supper has no need of gold; and I think it more glorious to conquer the owners of it, than to have it myself.* Full of these thoughts, Cato returned home, and taking a view of his own estate, his servants, and manner of living, added to his own labour, and retrenched his unnecessary expenses.

When Fabius Maximus took the city of Tarentum, Cato, who was then very young†, served under him.

* Manius Curius Dentatus triumphed twice in his first consulate, in the four hundred and sixty-third year of Rome, first over the Samnites, and afterwards over the Sabines. And eight years after that, in his third consulate, he triumphed over Pyrrhus. After this, he led up the less triumph, called *Ovation*, for his victory over the Lucanians.

† Fabius Maximus took Tarentum in his fifth consulate, in the year of Rome 544. Cato was then twenty-three years old; but he had made his first campaign under the same Fabius five years before.

Happening at that time to lodge with a Pythagorean philosopher named Nearchus, he desired to hear some of his doctrine; and learning from him the same maxims which Plato advances, *That pleasure is the greatest incentive to evil; that the greatest burden and calamity to the soul is the body, from which she cannot disengage herself, but by such a wise use of reason as shall wean and separate her from all corporeal passions;* he became still more attached to frugality and temperance. Yet it is said that he learned Greek very late, and was considerably advanced in years when he began to read the Grecian writers, among whom he improved his eloquence, somewhat by Thucydides, but by Demosthenes very greatly. Indeed his own writings are sufficiently adorned with precepts and examples borrowed from the Greek, and among his maxims and sentences we find many that are literally translated from the same originals.

At that time there flourished a Roman nobleman of great power and eminence, called Valerius Flaccus, whose penetration enabled him to distinguish a rising genius and virtuous disposition, and whose benevolence inclined him to encourage and conduct it in the path of glory. This nobleman had an estate contiguous to Cato's, where he often heard his servants speak of his neighbour's laborious and temperate manner of life. They told him that he used to go early in the morning to the little towns in the neighbourhood, and defend the causes of such as applied to him; that from thence he would return to his farm, where, in a coarse frock if it was winter, and naked if it was summer, he would labour with his domestics, and afterwards sit down with them, and eat the same kind of bread, and drink of the same wine. They related also many other instances of his condescension and moderation, and mentioned several of his short sayings that were full of wit and good sense. Valerius, charmed with his character, sent him an invitation to dinner. From that time, by

frequent conversation, he found in him so much sweetness of temper and ready wit, that he considered him as an excellent plant, which wanted only cultivation, and deserved to be removed to a better soil. He therefore persuaded him to go to Rome, and apply himself to affairs of state.

There his pleadings soon procured him friends and admirers; the interest of Valerius, too, greatly assisted his rise to preferment; so that he was first made a tribune of the soldiers, and afterwards quæstor. And having gained great reputation and honour in those employments, he was joined with Valerius himself in the highest dignities, being his colleague both as consul and as censor.

Among all the ancient senators, he attached himself chiefly to Fabius Maximus, not so much on account of the great power and honour he had acquired, as for the sake of his life and manners, which Cato considered as the best model to form himself upon. So that he made no scruple of differing with the great Scipio, who, though at that time but a young man, yet actuated by a spirit of emulation, was the person who most opposed the power of Fabius. For being sent quæstor with Scipio to the war in Africa, and perceiving that he indulged himself, as usual, in an unbounded expense, and lavished the public money upon the troops, he took the liberty to remonstrate; observing, "That the expense itself was not the greatest evil, but the consequence of that expense, since it corrupted the ancient simplicity of the soldiery, who when they had more money than was necessary for their subsistence, were sure to bestow it upon luxury and riot." Scipio answered, "he had no need of a very exact and frugal treasurer, because he intended to spread all his sails in the ocean of war, and because his country expected from him an account of services performed, not of money expended." Upon this Cato left Sicily, and returned to Rome, where, together with Fabius, he loudly complained to the senate of

“ Scipio’s immense profusion, and of his passing his time, like a boy, in wrestling-rings and theatres, as if he had not been sent out to make war, but to exhibit games and shows.” In consequence of this, tribunes were sent to examine into the affair, with orders, if the accusation proved true, to bring Scipio back to Rome. Scipio represented to them, “ That success depended entirely upon the greatness of the preparations,” and made them sensible, “ That though he spent his hours of leisure in a cheerful manner with his friends, his liberal way of living had not caused him to neglect any great or important business.” With this defence the commissioners were satisfied, and he set sail for Africa.

As for Cato, he continued to gain so much influence and authority by his eloquence, that he was commonly called the Roman Demosthenes; but he was still more celebrated for his manner of living. His excellence as a speaker awakened a general emulation among the youth to distinguish themselves the same way, and to surpass each other: but few were willing to imitate him in the ancient custom of tilling the field with their own hands, in eating a dinner prepared without fire, and a spare frugal supper; few, like him, could be satisfied with a plain dress and a poor cottage, or think it more honourable not to want the superfluities of life, than to possess them. For the commonwealth now no longer retained its primitive purity and integrity, by reason of the vast extent of its dominions; the many different affairs under its management, and the infinite number of people that were subject to its command, had introduced a great variety of customs and modes of living. Justly, therefore, was Cato entitled to admiration, when the other citizens were frightened at labour, and enervated by pleasure, and he alone was unconquered by either, not only while young and ambitious, but when old and gray-haired, after his consulship and triumph; like a brave wrestler, who after he

has come off conqueror, observes the common rules, and continues his exercises to the last.

He himself tells us that he never wore a garment that cost him more than an hundred *drachmas*; that even when prætor or consul he drank the same wine with his slaves; that a dinner never cost him from the market above thirty *ases*; and that he was thus frugal for the sake of his country, that he might be able to endure the harder services in war. He adds, that having got among some goods he was heir to, a piece of Babylonian tapestry, he sold it immediately; that the walls of his country-houses were neither plastered nor white-washed; that he never gave more for a slave than fifteen hundred *drachmas*, as not requiring in his servants delicate shapes and fine faces, but strength and ability to labour, that they might be fit to be employed in his stables, about his cattle, or such like business; and these he thought proper to sell again when they grew old*, that he might have no useless persons to maintain. In a word, he thought nothing cheap that was superfluous; that what a man has no need of is dear even at a penny; and that it is much better to have fields where the plough goes or cattle feed, than fine gardens and walks that require much watering and sweeping.

Some imputed these things to a narrowness of spirit, while others supposed that he betook himself to this contracted manner of living, in order to correct by his example the growing luxury of the age. For my part, I cannot but charge his using his servants like so many beasts of burden, and turning them off, or selling them, when grown old, to the

* Cato says in express terms, "A master of a family should sell his old oxen, and all the horned cattle that are of a delicate frame; all his sheep that are not hardy, their wool, their very pelts; he should sell his old waggons, and his old instruments of husbandry; he should sell such of his slaves as were old or infirm, and every thing else that is old or useless. A master of a family should love to sell, not to buy." What a fine contrast there is between the spirit of this old stoic, and that of the liberal-minded, the benevolent Plutarch!

account of a mean and ungenerous spirit, which thinks that the sole tie between man and man is interest or necessity. But goodness moves in a larger sphere than justice: the obligations of law and equity reach only to mankind, but kindness and beneficence should be extended to creatures of every species; and these still flow from the breast of a well-natured man, as streams that issue from the living fountain. A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called *Hecatompedon*, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large, free from any further service. It is said, that one of these afterwards came of its own accord to work, and putting itself at the head of the labouring cattle, marched before them to the citadel.—This pleased the people, and they made a decree that it should be kept at the public charge as long as it lived. The graves of Cimon's mares, with which he thrice conquered at the olympic games, are still to be seen near his own tomb. Many have shown particular marks of regard in burying the dogs which they had cherished and been fond of; and, among the rest, Xanthippus, of old, whose dog swam by the side of his galley to Salamis, when the Athenians were forced to abandon their city, was afterwards buried by his master upon a promontory, which to this day is called the *dog's grave*. We certainly ought not to treat living creatures like shoes or household goods, which, when worn out with use, we throw away; and were it only to learn benevolence to humankind, we should be merciful to other creatures. For my own part, I would not sell even an old ox that had laboured for me; much less would I remove, for the sake of a little money, a man grown old in my service, from his usual place and diet; for to him, poor man! it would be as bad as banishment; since he could be of no

more use to the buyer than he was to the seller. But Cato, as if he took a pride in these things, tells us, that, when consul, he left his war-horse in Spain, to save the public the charge of his freight. Whether such things as these are instances of greatness or littleness of soul, let the reader judge for himself.

He was, however, a man of wonderful temperance. For, when general of the army, he took no more from the public, for himself and those about him, than three Attic *medimni* of wheat a month; and less than a *medimnus* and a half of barley for his horses. And when he was governor of Sardinia, though his predecessors had put the province to a very great expense for pavilions, bedding, and apparel, and still more by the number of friends and servants they had about them, and by the great and sumptuous entertainments they gave, he, on the contrary, was as remarkable for his frugality. Indeed, he put the public to no manner of charge. Instead of making use of a carriage, he walked from one town to another, attended only by one officer, who carried his robe and a vessel for libations. But if in these things he appeared plain and easy to those that were under his command, he preserved a gravity and severity in every thing else. For he was inexorable in whatever related to public justice, and inflexibly rigid in the execution of his orders; so that the Roman government had never before appeared to that people either so awful or so amiable*.

This contrast was found, not only in his manners, but in his style, which was elegant, facetious, and familiar, and at the same time grave, nervous, and sententious. Thus Plato tells us, "the outside of Socrates was that of a satyr and buffoon, but his soul was all virtue, and from within him came such divine

* His only amusement was to hear the instructions of the poet Ennius, under whom he learned the Greek sciences. He banished usurers from his province, and reduced the interest upon loans almost to nothing.

and pathetic things as pierced the heart, and drew tears from the hearers." And as the same may justly be affirmed of Cato, I cannot comprehend their meaning, who compare his language to that of Lysias. I leave this, however, to be decided by those who are more capable than myself of judging of the several sorts of style used among the Romans: and being persuaded that a man's disposition may be discovered much better by his speech than by his looks (though some are of a different opinion), I shall set down some of Cato's remarkable sayings.

One day when the Romans clamoured violently and unseasonably for a distribution of corn, to dissuade them from it, he thus began his address: *It is a difficult task, my fellow-citizens, to speak to the belly, because it hath no ears.* Another time, complaining of the luxury of the Romans, he said, *It was a hard matter to save that city from ruin where a fish was sold for more than an ox.* On another occasion, he said, *The Roman people were like sheep, for as those can scarce be brought to stir singly, but all in a body readily follow their leaders, just such are ye.* The men whose counsel you would not take as individuals, lead you with ease in a crowd. Speaking of the power of women, he said, *All men naturally govern the women, we govern all men, and our wives govern us.* But this might be taken from the Apophthegms of Themistocles. For, his son directing in most things through his mother, he said, *The Athenians govern the Greeks, I govern the Athenians, you, wife, govern me, and your son governs you; let him then use that power with moderation, which, child as he is, sets him above all the Greeks.* Another of Cato's sayings was, *That the Roman people fixed the value, not only of the several kinds of colours, but of the arts and sciences.* For, added he, *as the dyers dye that sort of purple which is most agreeable to you, so our youth only study and strive to excel in such things as you esteem and commend.* Exhorting the people to virtue, he said, *If it*

is by virtue and temperance that you are become great, change not for the worse; but if by intemperance and vice, change for the better; for you are already great enough by such means as these. Of such as were perpetually soliciting for great offices, he said, *Like men who knew not their way, they wanted lictors always to conduct them.* He found fault with the people for often choosing the same persons consuls; *You either,* said he, *think the consulate of little worth, or that there are but few worthy of the consulate.* Concerning one of his enemies who led a very profligate and infamous life, he said, *His mother takes it for a curse and not a prayer, when any one wishes this son may survive her.* Pointing to a man who had sold a paternal estate near the sea-side, he pretended to admire him, as one that was stronger than the sea itself; *For,* said he, *what the sea could not have swallowed without difficulty, this man has taken down with all the ease imaginable.* When king Eumenes* came to Rome, the senate received him with extraordinary respect, and the great men strove which should do him the most honour, but Cato visibly neglected and shunned him. Upon which somebody said, *Why do you shun Eumenes, who is so good a man, and so great a friend to the Romans?* That may be, answered Cato, *but I look upon a king as a creature that feeds upon human flesh; and of all the kings that have been so much cried up, I find not one to be compared with an Epaminondas, a Pericles, a Themistocles, a Manius Curius, or with Hamilcar surnamed Barcas.* He used to say, that his enemies hated him, because he neglected his own concerns, and rose before day to mind those of the public. But that he had rather his good actions should go unrewarded, than his bad ones unpunished; and that he pardoned every body's faults sooner than his own. The Romans having sent three ambassadors to the king of Bythinia, of whom one

* Eumenes went to Rome in the year of Rome 581. Cato was then thirty-nine years old.

had the gout, another had his skull trepanned, and the third was reckoned little better than a fool, Cato smiled, and said, *They had sent an embassy which had neither feet, head, nor heart.* When Scipio applied to him, at the request of Polybius, in behalf of the Achæan exiles*, and the matter was much canvassed in the senate, some speaking for their being restored, and some against it, Cato rose up, and said, *As if we had nothing else to do, we sit here all day debating whether a few poor old Greeks shall be buried by our grave-diggers or those of their own country.* The senate then decreed, that the exiles should return home; and Polybius, some days after, endeavoured to procure another meeting of that respectable body, to restore those exiles to their former honours in Achaia. Upon this affair he sounded Cato, who answered, smiling, *This was just as if Ulysses should have wanted to enter the Cyclops' cave again for a hat and a belt which he had left behind.* It was a saying of his, *That wise men learn more from fools, than fools from the wise; for the wise avoid the error of fools, while fools do not profit by the examples of the wise.* Another of his sayings was, *That he liked a young man that blushed, more than one that turned pale: and that he did not like a soldier who moved his hands in marching, and his feet in fighting, and who snored louder in bed than he shouted in battle.* Jestling upon a very fat man, he said, *Of what service to his country can such a body be, which is nothing but belly?* When an epicure desired to be admitted into his friendship, he said, *He could not live with a man whose palate had quicker sensations than his heart.* He used to say, *The soul of a lover lived in the body*

* The Achæans, in the first year of the hundred and fifty-third olympiad, entered into measures for delivering up their country to the king of Persia, but, being discovered, a thousand of them were seized, and compelled to live exiles in Italy. There they continued seventeen years; after which, about three hundred, who were still living, were restored by a decree of the senate, which was particularly made in favour of Polybius, who was one of the number.

of another: And that in all his life he never repented but of three things; the first was, that he had trusted a woman with a secret; the second, that he had gone by sea, when he might have gone by land; and the third, that he had passed one day without having a will by him.* To an old debauchee, he said, *Old age has deformities enough of its own: do not add to it the deformity of vice.* A tribune of the people, who had the character of a poisoner, proposing a bad law, and taking great pains to have it passed, Cato said to him, *Young man, I know not which is most dangerous, to drink what you mix, or to enact what you propose.* Being scurrilously treated by a man who led a dissolute and infamous life, he said, *It is upon very unequal terms that I contend with you; for you are accustomed to be spoken ill of, and can speak it with pleasure; but with me it is unusual to hear it, and disagreeable to speak it.* Such was the manner of his repartees and short sayings.

Being appointed consul along with his friend Valerius Flaccus, the government of that part of Spain which the Romans call *citerior*, *hither*, fell to his lot †. While he was subduing some of the nations there by arms, and winning others by kindness, a great army of barbarians fell upon him, and he was in danger of being driven out in dishonour. On this occasion he sent to desire succours of his neighbours the Celtiberians, who demanded two hundred talents for that service. All the officers of his army thought it into-

* This has been misunderstood by all the translators, who have agreed in rendering it, "that he had passed one day idly."

† As Cato's troops consisted, for the most part, of raw soldiers, he took great pains to discipline them, considering that they had to deal with the Spaniards, who, in their wars with the Romans and Carthaginians, had learned the military art, and were naturally brave and courageous. Before he came to action, he sent away his fleet, that his soldiers might place all their hopes in their valour. With the same view, when he came near the enemy, he took a compass, and posted his army behind them in the plain; so that the Spaniards were between him and his camp.

lerable, that the Romans should be obliged to purchase assistance of the barbarians : but Cato said, *It is no such great hardship ; for if we conquer, we shall pay them at the enemy's expense ; and if we are conquered, there will be nobody either to pay or make the demand.* He gained the battle, and every thing afterwards succeeded to his wish. Polybius tells us, that the walls of all the Spanish towns on this side the river Bætis were razed by his command in one day*, notwithstanding the towns were numerous, and their inhabitants brave ; Cato himself says, he took more cities than he spent days in Spain : nor is it a vain boast ; for they were actually no fewer than four hundred. Though this campaign afforded the soldiers great booty, he gave each of them a pound weight of silver besides, saying, *It was better that many of the Romans should return with silver in their pockets, than a few with gold.* And for his own part, he assures us, that of all that was taken in the war, nothing came to his share but what he eat and drank. *Not that I blame,* says he, *those that seek their own advantage in these things ; but I had rather contend for valour with the brave, than for wealth with the rich, or in rapaciousness with the covetous.* And he not only kept himself clear of extortion, but all that were immediately under his direction. He had five servants with him in this expedition, one of whom, named Paccus, had purchased three boys that were among the prisoners : but when he knew that his master was informed of it, unable to bear the thoughts of coming into his presence, he hanged himself. Upon which Cato sold the boys, and put the money into the public treasury.

* As the dread of his name procured him great respect in all the provinces beyond the Iberus, he wrote the same day private letters to the commanders of several fortified towns, ordering them to demolish without delay their fortifications ; and assuring them that he would pardon none but such as readily complied with his orders. Every one of the commanders believing the orders to be sent only to himself, immediately beat down their walls and towers.

LIV. l. xxxiv. c. 15.

While he was settling the affairs of Spain, Scipio the Great, who was his enemy, and wanted to break the course of his success, and have the finishing of the war himself, managed matters so as to get himself appointed his successor. After which he made all possible haste to take the command of the army from him. But Cato hearing of his march, took five companies of foot, and five hundred horse, as a convoy to attend upon Scipio, and as he went to meet him, defeated the Lacetanians, and took among them six hundred Roman deserters, whom he caused to be put to death. And upon Scipio's expressing his displeasure at this, he answered ironically, *Rome would be great indeed, if men of birth would not yield the palm of virtue to the commonalty, and if plebeians, like himself, would contend for excellence with men of birth and quality.* Besides, as the senate had decreed, that nothing should be altered which Cato had ordered and established, the post which Scipio had made so much interest for, rather tarnished his own glory than that of Cato; for he continued inactive during that government.

In the mean time, Cato was honoured with a triumph. But he did not act afterwards like those whose ambition is only for fame, and not for virtue, and who having reached the highest honours, borne the office of consul and led up triumphs, withdraw from public business, and give up the rest of their days to ease and pleasure. On the contrary, like those who are just entered upon business, and thirst for honour and renown, he exerted himself as if he was beginning his race anew, his services being always ready both for his friends in particular, and for the citizens in general, either at the bar or in the field. For he went with the Consul Tiberius Sempronius to Thrace and the Danube*, as his lieutenant. And, as a legionary Tribune, he attended

* The year after his Consulship, and the second year of the hundred and forty-sixth olympiad.

Manius Acilius Glabrio into Greece, in the war against Antiochus the Great; who, next to Hannibal, was the most formidable enemy the Romans ever had. For having recovered almost all the provinces of Asia which Seleucus Nicanor had possessed, and reduced many warlike nations of barbarians, he was so much elated as to think the Romans the only match for him in the field. Accordingly he crossed the sea with a powerful army, colouring his design with the specious pretence of restoring liberty to the Greeks, of which, however, they stood in no need; for, being lately delivered by the favour of the Romans from the yoke of Philip and the Macedonians, they were free already, and were governed by their own laws.

At his approach, all Greece was in great commotion, and unresolved how to act; being corrupted with the splendid hopes infused by the orators whom Antiochus had gained. Acilius, therefore, sent ambassadors to the several states; Titus Flaminius appeased the disturbances, and kept most of the Greeks in the Roman interest, without using any violent means, as I have related in his life; and Cato confirmed the people of Corinth, as well as those of Patræ and Ægium in their duty. He also made a considerable stay at Athens; and it is said, there is still extant a speech of his, which he delivered to the Athenians in Greek, expressing his admiration of the virtue of their ancestors, and his satisfaction in beholding the beauty and grandeur of their city. But this account is not true, for he spoke to them by an interpreter. Not that he was ignorant of Greek; but chose to adhere to the customs of his country, and laugh at those who admired nothing but what was Greek. He, therefore, ridiculed Posthumius Albanus, who had written a history in that language, and made an apology for the improprieties of expression, saying, *He ought to be pardoned, if he wrote it by command of the Amphictyons.* We are assured that the Athenians

admired the strength and conciseness of his language; for what he delivered in few words, the interpreter was obliged to make use of many to explain; inso-much that he left them in the opinion, that the expressions of the Greeks flowed only from the lips, while those of the Romans came from the heart*.

Antiochus having blocked up the narrow pass of Thermopylæ with his troops, and added walls and entrenchments to the natural fortifications of the place, sat down there unconcerned, thinking the war could not touch him. And indeed the Romans despaired of forcing the pass. But Cato recollecting the circuit the Persians had taken on a like occasion†, set out in the night with a proper detachment.

When they had advanced a considerable height, the guide, who was one of the prisoners, missed his way, and wandering about among impracticable places and precipices, threw the soldiers into inexpressible dread and despair. Cato seeing the danger, ordered his forces to halt, while he, with one Lucius Manlius, who was dexterous in climbing the steep mountains‡, went forward with great difficulty and at the hazard of his life, at midnight without any moon; scrambling among wild olive trees and steep rocks that still more impeded his view, and added darkness to the obscurity. At last they hit upon a path which seemed to lead down to the enemy's camp.

* There cannot be a stronger instance than this, that the brief expression of the Spartans was owing to the native simplicity of their manners, and the sincerity of their hearts. It was the expression of nature—Artificial and circumlocutory expression, like licentious paintings, are the consequences of licentious life.

† In the Persian war, Leonidas, with three hundred Spartans only, sustained the shock of an innumerable multitude in the pass of Thermopylæ, until the barbarians, fetching a compass round the mountains by by-ways, came upon him behind, and cut his party in pieces.

‡ The mountains to the east of the Straits of Thermopylæ are comprehended under the name of Oeta, and the highest of them is called Callidromus, at the foot of which is a road sixty feet broad. Liv. . xxxvi. c. 15.

There they set up marks upon some of the most conspicuous rocks on the top of the mountain Callidromus; and returning the same way, took the whole party with them; whom they conducted by the direction of the marks, and so regained the little path; where they made a proper disposition of the troops. They had marched but a little farther, when the path failed them, and they saw nothing before them but a precipice, which distressed them still more; for they could not yet perceive that they were near the enemy.

The day now began to appear, when one of them thought he heard the sound of human voices, and a little after they saw the Grecian camp, and the advanced guard at the foot of the rock. Cato, therefore, made a halt, and sent to acquaint the Firmians that he wanted to speak with them in private*. These were troops whose fidelity and courage he had experienced on the most dangerous occasions. They hastened into his presence, when he thus addressed them: "I want to take one of the enemy alive, to learn of him who they are that compose this advanced guard, and how many in number; and to be informed what is the disposition and order of their whole army, and what preparations they have made to receive us; but the business requires the speed and impetuosity of lions, who rush into a herd of timorous beasts."

When Cato had done speaking, the Firmians, without further preparation, poured down the mountain, surprised the advanced guard, dispersed them, took one armed man, and brought him to Cato. The prisoner informed him, that the main body of the army was encamped with the king in the narrow pass, and that the detachment which guarded the heights consisted of six hundred select Ætolians. Cato, despising these troops, as well on account of their small number, as their negligence, drew his sword, and rushed upon them with all the alarm of voices and

* Firmium was a Roman colony in Picene.

trumpets. The Ætolians no sooner saw him descend from the mountains, than they fled to the main body, and put the whole in the utmost confusion.

At the same time Manius forced the entrenchments of Antiochus below, and poured into the pass with his army. Antiochus himself being wounded in the mouth with a stone, and having some of his teeth struck out, the anguish obliged him to turn his horse and retire. After his retreat, no part of his army could stand the shock of the Romans; and though there appeared no hopes of escaping by flight, by reason of the straitness of the road, the deep marshes on one side and rocky precipices on the other, yet they crowded along through those narrow passages, and pushing each other down, perished miserably, out of fear of being destroyed by the Romans.

Cato, who was never sparing in his own praises, and thought boasting a natural attendant on great actions, is very pompous in his account of this exploit. He says, "That those who saw him charging the enemy, routing and pursuing them, declared, that Cato owed less to the people of Rome, than the people of Rome owed to Cato; and that the Consul Manius himself, coming hot from the fight, took him in his arms as he too came panting from the action, and embracing him a long time, cried out, in a transport of joy, that neither he nor the whole Roman people could sufficiently reward Cato's merit."

Immediately after the battle, the Consul sent him with an account of it to Rome, that he might be the first to carry the news of his own achievements. With a favourable wind he sailed to Brundisium; from thence he reached Tarentum in one day: and having travelled four days more, he arrived at Rome the fifth day after he landed, and was the first that brought the news of the victory. His arrival filled the city with sacrifices and other testimonies of joy,

and gave the people so high an opinion of themselves, that they now believed there could be no bounds to their empire or their power.

These are the most remarkable of Cato's actions ; and with respect to civil affairs, he appears to have thought the impeaching of offenders, and bringing them to justice, a thing that well deserved his attention. For he prosecuted several, and encouraged and assisted others in carrying on their prosecutions. Thus he set up Petilius against Scipio the Great ; but secure in the dignity of his family, and his own greatness of mind, Scipio treated the accusation with the utmost contempt. Cato perceiving he would not be capitally condemned, dropped the prosecution ; but with some others who assisted him in the cause impeached his brother Lucius Scipio, who was sentenced to pay a fine which his circumstances could not answer, so that he was in danger of imprisonment ; and it was not without great difficulty and appealing to the Tribunes, that he was dismissed.

We have also an account of a young man who had procured a verdict against an enemy of his father who was lately dead, and had him stigmatized. Cato met him as he was passing through the *forum*, and taking him by the hand, addressed him in these words : “ It is thus we are to sacrifice to the *manes* of our parents, not with the blood of goats and lambs, but with the tears and condemnation of their enemies.”

Cato, however, did not escape these attacks ; but when in the business of the state he gave the least handle, was certainly prosecuted, and sometimes in danger of being condemned. For it is said that near fifty impeachments were brought against him, and the last, when he was eighty-six years of age : on which occasion he made use of that memorable expression, “ *It is hard that I who have lived with men of one generation, should be obliged to make my defence to those of another.*” Nor was this the end of his contests at the bar ; for, four years after, at the age

of ninety *, he impeached Servilius Galba : so that, like Nestor, he lived three generations, and, like him, was always in action. In short, after having constantly opposed Scipio in matters of government, he lived until the time of young Scipio, his adopted grandson, and son of Paulus Æmilius, who conquered Perseus and the Macedonians.

Ten years after his Consulship, Cato stood for the office of Censor, which was the highest dignity in the republic. For, beside the other power and authority that attended this office, it gave the magistrate a right of inquiry into the lives and manners of the citizens. The Romans did not think it proper that any one should be left to follow his own inclinations without inspection or control, either in marriage, in the procreation of children, in his table, or in the company he kept. But, convinced that in these private scenes of life a man's real character was much more distinguishable than in his public and political transactions, they appointed two magistrates, the one out of the Patricians, and the other out of the Plebeians, to inspect, to correct, and to chastise such as they found giving into dissipation and licentiousness, and deserting the ancient and established manner of living. These great officers they called Censors : and they had power to deprive a Roman knight of his horse, or to expel a senator that led a vicious and disorderly life. They likewise took an estimate of each citizen's estate, and enrolled them according to their pedigree, quality, and condition.

This office has several other great prerogatives an-

* Plutarch here is not consistent with himself. Towards the beginning of his life he says that Cato was but seventeen years old at the time of Hannibal's success in Italy ; and at the conclusion he tells that Cato died just at the beginning of the third Punic war. But Hannibal came into Italy in the year of Rome 534 ; and the third Punic war broke out seventy years after, in the year of Rome 604. According to this computation, Cato could not be more than eighty-seven years old when he died ; and this account is confirmed by Cicero.

nexed to it: and therefore when Cato solicited it, the principal senators opposed him. The motive to this opposition with some of the Patricians was envy: for they imagined it would be a disgrace to the nobility, if persons of a mean and obscure origin were elevated to the highest honour in the state; with others it was fear: for, conscious that their lives were vicious, and that they had departed from the ancient simplicity of manners, they dreaded the austerity of Cato; because they believed he would be stern and inexorable in his office. Having consulted and prepared their measures, they put up seven candidates in opposition to Cato; and imagining that the people wanted to be governed with an easy hand, they soothed them with hopes of a mild Censorship. Cato, on the contrary, without condescending to the least flattery or complaisance, in his speeches from the rostrum, professed his resolution to punish every instance of vice; and loudly declaring that the city wanted great reformation, conjured the people, if they were wise, to choose, not the mildest, but the severest physician. He told them that *he* was one of that character, and, among the Patricians, Valerius Flaccus was another; and that with him for his colleague, and him only, he could hope to render good service to the commonwealth, by effectually cutting off, like another *hydra*, the spreading luxury and effeminacy of the times. He added, that he saw others pressing into the Censorship, in order to exercise that office in a bad manner, because they were afraid of such as would discharge it faithfully.

The Roman people, on this occasion, showed themselves truly great, and worthy of the best of leaders; for, far from dreading the severity of this inflexible man, they rejected those smoother candidates that seemed ready to consult their pleasure in every thing, and chose Valerius Flaccus with Cato; attending to the latter not as a man that solicited the office of

Censor, but as one who, already possessed of it, gave out his orders by virtue of his authority.

The first thing Cato did, was to name his friend and colleague Lucius Valerius Flaccus chief of the senate, and to expel many others the house; particularly Lucius Quintius, who had been Consul seven years before, and, what was still a greater honour, was brother to Titus Flaminius*, who overthrew king Philip.

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He expelled also Manilius, another senator, whom the general opinion had marked out for Consul, because he had given his wife a kiss in the day-time in the sight of his daughter. "For his own part," he said, "his wife never embraced him but when it thundered dreadfully," adding, by way of joke, "That he was happy when Jupiter pleased to thunder."

He was censured as having merely indulged his envy, when he degraded Lucius, who was brother to Scipio the Great, and had been honoured with a triumph; for he took from him his horse; and it was believed he did it to insult the memory of Scipio Africanus. But there was another thing that rendered him more generally obnoxious, and that was the reformation he introduced in point of luxury. It was impossible for him to begin his attack upon it openly, because the whole body of the people was infected, and therefore he took an indirect method. He caused an estimate to be taken of all apparel, carriages, female ornaments, furniture and utensils; and whatever exceeded fifteen hundred *drachmas* in value, he rated at ten times as much, and imposed a tax according to that valuation. For every thousand *ases* he made them pay three; that finding themselves burdened with the tax, while the modest and

* Polybius, Livy, and Cicero make the surname of this family Flaminius.

frugal, with equal substance, paid much less to the public, they might be induced to retrench their appearance. This procured him many enemies, not only among those who, rather than part with their luxury, submitted to the tax, but among those who lessened the expense of their figure, to avoid it. For the generality of mankind think that prohibition to show their wealth is the same thing as taking it away, and that opulence is seen in the superfluities, not in the necessities of life. And this (we are told) was what surprised Aristo the philosopher; for he could not comprehend why those that are possessed of superfluities should be accounted happy, rather than such as abound in what is necessary and useful. But Scopas the Thessalian, when one of his friends asked him for something that could be of little use to him, and gave him that as a reason why he should grant his request, made answer, "It is in these useless and superfluous things that I am rich and happy." Thus the desire of wealth, far from being a natural passion, is a foreign and adventitious one, arising from vulgar opinion.

Cato paid no regard to these complaints, but became still more severe and rigid. He cut off the pipes by which people conveyed water from the public fountains into their houses and gardens, and demolished all the buildings that projected out into the streets. He lowered the price of public works, and farmed out the public revenues at the highest rate they could bear. By these things he brought upon himself the hatred of vast numbers of people: so that Titus Flaminius and his party attacked him, and prevailed with the senate to annul the contracts he had made for repairing the temples and public buildings, as detrimental to the state. Nor did they stop here, but incited the boldest of the Tribunes to accuse him to the people, and fine him two talents. They likewise opposed him very much in his building, at the public charge, a hall below the senate-

house by the *forum*, which he finished notwithstanding, and called the *Porcian* hall.

The people, however, appear to have been highly pleased with his behaviour in his office. For when they erected his statue in the temple of *Health*, they made no mention on the pedestal of his victories and his triumph, but the inscription was to this effect: "In honour of Cato the Censor, who, when the Roman commonwealth was degenerating into licentiousness, by good discipline and wise institutions restored it."

Before this, he laughed at those who were fond of such honours, and said, "They were not aware that they plumed themselves upon the workmanship of founders, statuaries, and painters, while the Romans bore about a more glorious image of him in their hearts." And to those that expressed their wonder, that while many persons of little note had their statues, Cato had none, he said, *He had much rather it should be asked, why he had not a statue, than why he had one.* In short, he was of opinion that a good citizen should not even accept of his due praise, unless it tended to the advantage of the community. Yet of all men he was the most forward to commend himself: for he tells us, that those who were guilty of misdemeanors, and afterwards reproved for them, used to say, "They were excusable; they were not Catos:" and that such as imitated some of his actions, but did it awkwardly, were called *left-handed* Catos. He adds, "That the senate, in difficult and dangerous times, used to cast their eyes upon him, as passengers in a ship do upon the pilot in a storm:" and "That when he happened to be absent, they frequently put off the consideration of matters of importance." These particulars, indeed, are confirmed by other writers; for his life, his eloquence, and his age, gave him great authority in Rome.

He was a good father, a good husband, and an ex-

cellent economist. And as he did not think the care of his family a mean and trifling thing, which required only a superficial attention, it may be of use to give some account of his conduct in that respect.

He chose his wife rather for her family than her fortune; persuaded, that though both the rich and the high-born have their pride, yet women of good families are more ashamed of any base and unworthy action, and more obedient to their husbands in every thing that is good and honourable. He used to say, that they who beat their wives or children, laid their sacrilegious hands on the most sacred things in the world; and that he preferred the character of a good husband to that of a great senator. And he admired nothing more in Socrates than his living in an easy and quiet manner with an ill-tempered wife and stupid children. When he had a son born, no business, however urgent, except it related to the public, could hinder him from being present while his wife washed and swaddled the infant. For she suckled it herself; nay, she often gave the breast to the sons of her servants, to inspire them with a brotherly regard for her own.

As soon as the dawn of understanding appeared, Cato took upon him the office of schoolmaster to his son, though he had a slave named Chilo, who was a good grammarian, and taught several other children. But he tells us, he did not choose that his son should be reprimanded by a slave, or pulled by the ears, if he happened to be slow in learning: or that he should be indebted to so mean a person for his education. He was, therefore, himself his preceptor in grammar, in law, and in the necessary exercises. For he taught him not only how to throw a dart, to fight hand to hand, and to ride, but to box, to endure heat and cold, and to swim the most rapid rivers. He farther acquaints us, that he wrote histories for him with his own hand, in large characters, that, without stirring out of his father's house, he might

gain a knowledge of the great actions of the ancient Romans and of the customs of his country. He was as careful not to utter an indecent word before his son, as he would have been in the presence of the vestal virgins; nor did he ever bathe with him. A regard to decency in this respect was indeed at that time general among the Romans. For even sons-in-law avoided bathing with their fathers-in-law, not choosing to appear naked before them; but afterwards the Greeks taught them not to be so scrupulous in uncovering themselves, and they in their turn taught the Greeks to bathe naked even before the women.

While Cato was taking such excellent measures for forming his son to virtue, he found him naturally ductile both in genius and inclination; but as his body was too weak to undergo much hardship, his father was obliged to relax the severity of his discipline, and to indulge him a little in point of diet. Yet, with this constitution, he was an excellent soldier, and particularly distinguished himself under Paulus Æmilius in the battle against Perseus. On this occasion, his sword happening to be struck from his hand, the moisture of which prevented him from grasping it firmly, he turned to some of his companions with great concern, and begged their assistance in recovering it. He then rushed with them into the midst of the enemy, and having, with extraordinary efforts, cleared the place where the sword was lost, he found it, with much difficulty, under heaps of arms, and dead bodies of friends, as well as enemies, piled upon each other. Paulus Æmilius admired this gallant action of the young man; and there is a letter still extant, written by Cato to his son, in which he extremely commends his high sense of honour expressed in the recovery of that sword. The young man afterwards married Tertia, daughter to Paulus Æmilius, and sister to young Scipio; the honour of which alliance was as much owing to his

own as to his father's merit. Thus Cato's care in the education of his son answered the end proposed.

He had many slaves which he purchased among the captives taken in war, always choosing the youngest and such as were most capable of instruction, like whelps or colts that may be trained at pleasure. None of these slaves ever went into any other man's house, except they were sent by Cato or his wife, and if any of them was asked what his master was doing, he always answered he did not know. For it was a rule with Cato to have his slaves either employed in the house or asleep, and he liked those best that slept the most kindly, believing that they were better tempered than others that had not so much of that refreshment, and fitter for any kind of business. And as he knew that slaves will stick at nothing to gratify their passion for women, he allowed them to have the company of his female slaves, upon paying a certain price; but under a strict prohibition of approaching any other woman.

When he was a young soldier, and as yet in low circumstances, he never found fault with any thing that was served up to his table, but thought it a shame to quarrel with a servant on account of his palate. Yet afterwards, when he was possessed of an easy fortune, and made entertainments for his friends and the principal officers, as soon as dinner was over, he never failed to correct with leathern thongs such of his slaves as had not given due attendance, or had suffered any thing to be spoiled. He contrived means to raise quarrels among his servants, and to keep them at variance, ever suspecting and fearing some bad consequence from their unanimity. And,

When any of them were guilty of a capital crime, he gave them a formal trial, and put them to death in the presence of their fellow-servants. As his thirst after wealth increased, and he found that agriculture was rather amusing than profitable, he turned his

thoughts to surer dependencies, and employed his money in purchasing ponds, hot-baths, places proper for fullers, and estates in good condition, having pasture ground and wood-lands. From these he had a great revenue, *such a one*, he used to say, *as Jupiter himself could not disappoint him of.*

He practised usury upon ships in the most blameable manner. His method was to insist, that those whom he furnished with money, should take a great number into partnership. When there were full fifty of them, and as many ships, he demanded one share for himself, which he managed by Quintio, his freedman, who sailed and trafficked along with them. Thus, though his gain was great, he did not risk his capital, but only a small part of it.

He likewise lent money to such of his slaves as chose it; and they employed it in purchasing boys who were afterwards instructed and fitted for service at Cato's expense; and being sold at the year's end by auction, Cato took several of them himself, at the price of the highest bidder, deducting it out of what he had lent. To incline his son to the same economy, he told him, *That to diminish his substance was not the part of a man, but of a widow-woman.* Yet he carried the thing to extravagance, when he hazarded this assertion, *That the man truly wonderful and godlike, and fit to be registered in the lists of glory, was he, by whose accounts it should at last appear that he had more than doubled what he had received from his ancestors.*

When Cato was very far advanced in years, there arrived at Rome, two ambassadors from Athens*, Carneades the *Academic*, and Diogenes the *Stoic*. They were sent to beg off a fine of five hundred talents which had been imposed on the Athenians, for contumacy, by the Sicyonians, at the suit of the peo-

* Aulus Gellius mentions a third ambassador, Critolaus the *Peripatetic*.

ple of Oropus*. Upon the arrival of these philosophers, such of the Roman youth as had a taste for learning went to wait on them, and heard them with wonder and delight. Above all, they were charmed with the graceful manners of Carneades, the force of whose eloquence being great, and his reputation equal to his eloquence, had drawn an audience of the most considerable and the politest persons in Rome; and the sound of his fame, like a mighty wind, had filled the whole city. The report ran, that there was come from Greece a man of astonishing powers, whose eloquence, more than human, was able to soften and disarm the fiercest passions, and who had made so strong an impression upon the youth, that, forgetting all other pleasures and diversions, they were quite possessed with an enthusiastic love of philosophy.

The Romans were delighted to find it so; nor could they without uncommon pleasure behold their sons thus fondly receive the Grecian literature, and follow these wonderful men. But Cato, from the beginning, was alarmed at it. He no sooner perceived this passion for the Grecian learning prevail, but he was afraid that the youth would turn their ambition that way, and prefer the glory of eloquence to that of deeds of arms. But when he found that the reputation of these philosophers rose still higher, and their first speeches were translated into Latin, by Caius Acilius, a senator of great distinction, who had earnestly begged the favour of interpreting them, he had no longer patience, but resolved to dismiss these philosophers upon some decent and specious pretence.

He went, therefore, to the senate, and complained

* The Athenians had plundered the city of Oropus. Upon complaint made by the inhabitants, the affair was referred to the determination of the Sicyonians, and the Athenians not appearing to justify themselves, were fined five hundred talents.

of the magistrates for detaining so long such ambassadors as those, who could persuade the people to whatever they pleased, “You ought,” said he, “to determine their affair as speedily as possible, that returning to their schools they may hold forth to the Grecian youth, and that our young men may again give attention to the laws and the magistrates.” Not that Cato was induced to this by any particular pique to Carneades, which some suppose to have been the case, but by his aversion to philosophy, and his making it a point to show his contempt of the polite studies and learning of the Greeks. Nay, he scrupled not to affirm, “That Socrates himself was a prating seditious fellow, who used his utmost endeavours to tyrannize over his country, by abolishing its customs, and drawing the people over to opinions contrary to the laws.” And, to ridicule the slow methods of Isocrates’s teaching, he said, “His scholars grew old in learning their art, as if they intended to exercise it in the shades below, and to plead causes there.” And to dissuade his son from those studies, he told him in a louder tone than could be expected from a man of his age, and, as it were, in an oracular and prophetic way, *That when the Romans came thoroughly to imbibe the Grecian literature, they would lose the empire of the world.* But time has shown the vanity of that invidious assertion; for Rome was never at a higher pitch of greatness, than when she was most perfect in the Grecian erudition, and most attentive to all manner of learning*.

Nor was Cato an enemy to the Grecian philosophers only, but looked upon the physicians also with a suspicious eye. He had heard, it seems, of the answer which Hippocrates gave the king of Persia, when he sent for him, and offered him a reward of many

* Rome had indeed a very extensive empire in the Augustan age, but, at the same time, she lost her ancient constitution and her liberty. Not that the learning of the Romans contributed to that loss, but their irreligion, their luxury, and corruption, occasioned it.

talents, "I will never make use of my art in favour of barbarians who are enemies to the Greeks." This he had said was an oath which all the physicians had taken, and therefore he advised his son to beware of them all. He added, that he himself had written a little treatise, in which he had set down his method of cure*, and the regimen he prescribed, when any of his family were sick; that he never recommended fasting, but allowed them herbs, with duck, pigeon, or hare: such kind of diet being light and suitable for sick people, having no other inconvenience but its making them dream; and that with these remedies and this regimen, he preserved himself and his family. But his self-sufficiency in this respect went not unpunished; for he lost both his wife and son. He himself, indeed, by his strong make and good habit of body, lasted long; so that even in old age he frequently indulged his inclination for the sex, and at an unseasonable time of life married a young woman. It was on the following pretence.

After the death of his wife, he married his son to the daughter of Paulus Æmilius, the sister of Scipio; and continued a widower, but had a young female slave that came privately to his bed. It could not, however, be long a secret in a small house, with a daughter-in-law in it; and one day as the favourite slave passed by with a haughty and flaunting air, to go to the Censor's chamber, young Cato gave her a severe look, and turned his back upon her, but said not a word. The old man was soon informed of this circumstance, and finding that this kind of commerce displeased his son and his daughter-in-law, he did not expostulate with them, nor take the least notice.

* Cato was a worse quack than Dr. Hill. His medical receipts, which may be found in his treatise of country affairs, are either very simple or very dangerous; and fasting, which he exploded, is better than them all. Duck, pigeon, and hare, which, if we may believe Plutarch, he gave his sick people as a light diet, are certainly the strongest and most indigestible kinds of food, and their making them dream was a proof of it.

Next morning he went to the *forum*, according to custom, with his friends about him; and as he went along, he called aloud to one Salonius, who had been his secretary, and now was one of his train, and asked him, "Whether he had provided a husband for his daughter?" Upon his answering, "That he had not, nor should without consulting his best friend;" Cato said, "Why then, I have found out a very fit husband for her, if she can bear with the disparity of age: for in other respects he is unexceptionable, but he is very old." Salonius replying, "That he left the disposal of her entirely to him, for she was under his protection, and had no dependence but upon his bounty;" Cato said without farther ceremony, "Then I will be your son-in-law." The man at first was astonished at the proposal, as may easily be imagined; believing Cato past the time of life for marrying, and knowing himself far beneath an alliance with a family that had been honoured with the consulate and a triumph. But when he saw that Cato was in earnest, he embraced the offer with joy, and the marriage contract was signed as soon as they came to the *forum*.

While they were busied in preparing for the nuptials, young Cato, taking his relations with him, went and asked his father, "What offence he had committed, that he was going to put a mother-in-law upon him?" Cato immediately answered, "Ask not such a question, my son; for, instead of being offended, I have reason to praise your whole conduct: I am only desirous of having more such sons, and leaving more such citizens to my country." But this answer is said to have been given long before, by Pisistratus the Athenian tyrant, who, when he had sons by a former wife already grown up, married a second, Timonassa of Argos, by whom he is said to have had two sons more, Jophon and Thessalus.

By this wife Cato had a son, whom he called Salonius after his mother's father. As for his eldest son Cato, he died in his prætorship. His father often

makes mention of him in his writings as a brave and worthy man. He bore this loss with the moderation of a philosopher, applying himself with his usual activity to affairs of state. For he did not, like Lucius Lucullus afterwards, and Metellus Pius, think age an exemption from the service of the public, but considered that service as his indispensable duty; nor yet did he act as Scipio Africanus had done, who finding himself attacked and opposed by envy in his course of glory, quitted the administration, and spent the remainder of his days in retirement and inaction. But, as one told Dionysius, that the most honourable death was to die in possession of sovereign power, so Cato esteemed that the most honourable old age, which was spent in serving the commonwealth. The amusements in which he passed his leisure hours, were the writing of books and tilling the ground: and this is the reason of our having so many treatises on various subjects, and histories of his composing*.

In his younger days he applied himself to agriculture, with a view to profit; for he used to say, he had only two ways of increasing his income, *labour* and *parsimony*: but as he grew old, he regarded it only by way of theory and amusement. He wrote a book concerning country affairs†, in which, among other things, he gives rules for making cakes and preserving fruit; for he was desirous to be thought curious and particular in every thing. He kept a better table in the country than in the town; for he always invited some of his acquaintance in the neighbourhood to sup with him. With these he passed the time in cheerful conversation, making himself agreeable not only to those of his own age, but to the

* Besides an hundred and fifty orations, and more, that he left behind him, he wrote a treatise of *military discipline*, and books of *antiquities*; in two of these he treats of the foundation of the cities of Italy; the other five contained the Roman history, particularly a narrative of the first and second Punic war.

† This is the only work of his that remains entire; of the rest we have only fragments.

young; for he had a thorough knowledge of the world, and had either seen himself, or heard from others, a variety of things that were curious and entertaining. He looked upon the table as one of the best means of forming friendships: and at his, the conversation generally turned upon the praises of great and excellent men among the Romans; as for the bad and the unworthy, no mention was made of them, for he would not allow in his company one word, either good or bad, to be said of such kind of men.

The last service he is said to have done the public, was the destruction of Carthage. The younger Scipio indeed gave the finishing stroke to that work, but it was undertaken chiefly by the advice and at the instances of Cato. The occasion of the war was this. The Carthaginians and Massinissa, king of Numidia, being at war with each other, Cato was sent into Africa to inquire into the causes of the quarrel. Massinissa from the first had been a friend to the Romans, and the Carthaginians were admitted into their alliance after the great overthrow they received from Scipio the elder, but upon terms which deprived them of great part of their dominions, and imposed a heavy tribute*. When Cato arrived at Carthage, he found that city not in the exhausted and humble condition which the Romans imagined, but full of men fit to bear arms, abounding in money, in arms, and warlike stores, and not a little elated in the thought of its being so well provided. He concluded, therefore, that it was now time for the Romans to endeavour to settle the points in dispute between the Numidians and Carthage; and that, if they did not soon make themselves

* Scipio Africanus obliged the Carthaginians, at the conclusion of the second Punic war, to deliver up their fleet to the Romans, yield to Massinissa part of Syphax's dominions, and pay the Romans ten thousand talents. This peace was made in the third year of the hundred and forty-fourth olympiad, two hundred years before the Christian æra.

masters of that city, which was their old enemy, and retained strong resentments of the usage she had lately received, and which had not only recovered herself after her losses, but was prodigiously increased in wealth and power, they would soon be exposed to all their former dangers. For this reason he returned in all haste to Rome, where he informed the senate, "That the defeats and other misfortunes which had happened to the Carthaginians, had not so much drained them of their forces, as cured them of their folly; and that, in all probability, instead of a weaker, they had made them a more skilful and warlike enemy: that their war with the Numidians was only a prelude to future combats with the Romans; and that the late peace was a mere name, for they considered it only as a suspension of arms, which they were willing to avail themselves of, till they had a favourable opportunity to renew the war."

It is said, that at the conclusion of his speech he shook the lap of his gown, and purposely dropped some Libyan figs; and when he found the senators admired them for their size and beauty, he told them, "That the country where they grew was but three days sail from Rome." But what is a stronger instance of his enmity to Carthage, he never gave his opinion in the senate upon any other point whatever, without adding these words, "And my opinion is, that Carthage should be destroyed." Scipio, surnamed Nasica, made it a point to maintain the contrary, and concluded all his speeches thus, "And my opinion is, that Carthage should be left standing." It is very likely that this great man, perceiving that the people were come to such a pitch of insolence, as to be led by it into the greatest excesses (so that in the pride of prosperity they could not be restrained by the senate, but by their overgrown power were able to draw the government what way they pleased), thought it best that Carthage should remain to keep them in awe, and to moderate their presumption.

For he saw that the Carthaginians were not strong enough to conquer the Romans, and yet too respectable an enemy to be despised by them. On the other hand, Cato thought it dangerous, while the people were thus inebriated and giddy with power, to suffer a city which had always been great, and which was now grown sober and wise through its misfortunes, to lie watching every advantage against them. It appeared to him, therefore, the wisest course, to have all outward dangers removed from the commonwealth, that it might be at leisure to guard against internal corruption.

Thus Cato, they tell us, occasioned the third and last war against the Carthaginians. But as soon as it began he died, having first prophesied of the person that should put an end to it; who was then a young man, and had only a tribune's command in the army, but was giving extraordinary proofs of his conduct and valour. The news of these exploits being brought to Rome, Cato cried out,

———He is the soul of council;
The rest are shadows vain.

This Scipio soon confirmed by his actions.

Cato left one son by his second wife, who, as we have already observed, was surnamed Salonius, and a grandson by the son of his first wife, who died before him. Salonius died in his prætorship, leaving a son named Marcus, who came to be consul, and was grandfather* to Cato the philosopher, the best and most illustrious man of his time.

ARISTIDES AND CATO COMPARED.

HAVING thus given a detail of the most memorable actions of these great men, if we compare the whole

* This is a mistake in Plutarch; for Salonius was the grandfather, and Marcus the father of Cato of Utica.

life of the one with that of the other, it will not be easy to discern the difference between them, the eye being attracted by so many striking resemblances. But if we examine the several parts of their lives distinctly, as we do a poem or a picture, we shall find, in the first place, this common to them both, that they rose to high stations and great honour in their respective commonwealths, not by the help of family connexions, but merely by their own virtue and abilities. It is true, that when Aristides raised himself, Athens was not in her grandeur, and the demagogues and chief magistrates he had to deal with were men of moderate and nearly equal fortunes. For estates of the highest class were then only five hundred *medimni*; of those of the second order, who were knights, three hundred; and of those of the third order, who were called *Zeugitæ*, two hundred. But Cato, from a little village and a country life, launched into the Roman government, as into a boundless ocean, at a time when it was not conducted by the Curii, the Fabricii, and Hostilii, nor received for its magistrates and orators men of narrow circumstances who worked with their own hands, from the plough and the spade, but was accustomed to regard greatness of family, opulence, distributions among the people, and servility in courting their favour; for the Romans, elated with their power and importance, loved to humble those who stood for the great offices of state. And it was not the same thing to be rivalled by a Themistocles, who was neither distinguished by birth nor fortune (for he is said not to have been worth more than three, or, at the most, five talents, when he first applied himself to public affairs), as to have to contest with a Scipio Africanus, a Servius Galba, or a Quintus Flaminius, without any other assistance or support but a tongue accustomed to speak with freedom in the cause of justice.

Besides, Aristides was only one among ten, that commanded at Marathon and Plataea; whereas Cato

was chosen one of the two consuls, from a number of competitors, and one of the two censors, though opposed by seven candidates, who were some of the greatest and most illustrious men in Rome.

It should be observed, too, that Aristides was never principal in any action; for Miltiades had the chief honour of the victory at Marathon; Themistocles of that at Salamis; and the palm of the important day at Plataea, as Herodotus tells us, was adjudged to Pausanias. Nay, even the second place was disputed with Aristides by Sophanes, Aminias, Callimachus, and Cynægirus, who greatly distinguished themselves on that occasion.

On the other hand, Cato not only stood first in courage and conduct, during his own consulate, and in the war with Spain; but when he acted at Thermopylae only as a tribune, under the auspices of another, he gained the glory of the victory; for he it was that unlocked the pass for the Romans to rush upon Antiochus, and that brought the war upon the back of the king, who minded only what was before him. That victory, which was manifestly the work of Cato, drove Asia out of Greece, and opened the passage for Scipio to that continent afterwards.

Both of them were equally victorious in war, but Aristides miscarried in the administration, being banished and oppressed by the faction of Themistocles; whilst Cato, though he had for antagonists almost all the greatest and most powerful men in Rome, who kept contending with him even in his old age, like a skilful wrestler, always held his footing. Often impeached before the people, and often the manager of an impeachment, he generally succeeded in his prosecution of others, and was never condemned himself; secure in that bulwark of life, the defensive and offensive armour of eloquence; and to this, much more justly than to fortune, or his guardian genius, we may ascribe his maintaining his dignity unblemished to the last. For Antipater bestowed the same

encomium upon Aristotle the philosopher, in what he wrote concerning him after his death, that, among his other qualities, he had the very extraordinary one, of persuading people to whatever he pleased.

That the art of governing cities and commonwealths is the chief excellence of man, admits not of a doubt; and it is generally agreed, that the art of governing a family is no small ingredient in that excellence. For a city, which is only a collection of families, cannot be prosperous in the whole, unless the families that compose it be flourishing and prosperous. And Lycurgus, when he banished gold and silver out of Sparta, and gave the citizens, instead of it, money made of iron, that had been spoiled by the fire, did not design to excuse them from attending to economy, but only to prevent luxury, which is a tumour and inflammation caused by riches; that every one might have the greater plenty of the necessaries and conveniences of life. By this establishment of his, it appears, that he saw farther than any other legislator; since he was sensible that every society has more to apprehend from its needy members, than from the rich. For this reason, Cato was no less attentive to the management of his domestic concerns than to that of public affairs: and he not only increased his own estate, but became a guide to others in economy and agriculture, concerning which he collected many useful rules.

But Aristides by his indigence brought a disgrace upon justice itself, as if it were the ruin and impoverishment of families, and a quality that is profitable to any one rather than the owner. Hesiod, however, has said a good deal to exhort us both to justice and economy, and inveighs against idleness as the source of injustice. The same is well represented by Homer*—

The culture of the field, which fills the stores
With happy harvests; and domestic cares,

* ODYSS. L. iv.

Which rear the smiling progeny, no charms
Could boast for me ; 'twas mine, to sail
The gallant ship, to sound the trump of war,
To point the polish'd spear, and hurl the quivering lance.

By which the poet intimates, that those who neglect their own affairs, generally support themselves by violence and injustice. For what the physicians say of oil, that used outwardly it is beneficial, but pernicious when taken inwardly, is not applicable to the just man ; nor is it true, that he is useful to others, and unprofitable to himself and his family. The politics of Aristides seem, therefore, to have been defective in this respect, if it is true (as most writers assert) that he left not enough either for the portions of his daughters, or for the expenses of his funeral.

Thus Cato's family produced prætors and consuls to the fourth generation ; for his grandsons and their children bore the highest offices : whereas, though Aristides was one of the greatest men in Greece, yet the most distressful poverty prevailing among his descendants, some of them were forced to get their bread by shewing tricks of sleight of hand, or telling fortunes, and others, to receive public alms, and not one of them entertained a sentiment worthy of their illustrious ancestor.

It is true, this point is liable to some dispute ; for poverty is not dishonourable in itself, but only when it is the effect of idleness, intemperance, prodigality, and folly. And when, on the contrary, it is associated with all the virtues, in the sober, the industrious, the just, and valiant statesman, it speaks a great and elevated mind. For an attention to little things renders it impossible to do any thing that is great ; nor can he provide for the wants of others, whose own are numerous and craving. The great and necessary provision for a statesman is, not riches, but a contented mind, which requiring no superfluities for itself, leaves a man at full liberty to serve the commonwealth. God is absolutely exempt from wants ; and

the virtuous man, in proportion as he reduces his wants, approaches nearer to the Divine Perfection. For as a body well built for health needs nothing exquisite, either in food or clothing, so a rational way of living, and a well governed family, demands a very moderate support. Our possessions, indeed, should be proportioned to the use we make of them; he that amasses a great deal, and uses but little, is far from being satisfied and happy in his abundance; for if, while he is solicitous to increase it, he has no desire of those things which wealth can procure, he is foolish; if he does desire them, and yet out of meanness of spirit will not allow himself in their enjoyment, he is miserable.

I would fain ask Cato himself this question, "If riches are to be enjoyed, why, when possessed of a great deal, did he plume himself upon being satisfied with a little?" If it be a commendable thing, as indeed it is, to be contented with coarse bread, and such wine as our servants and labouring people drink, and not to covet purple and elegantly plastered houses, then Aristides, Epaminondas, Manius Curius, and Caius Fabricius were perfectly right, in neglecting to acquire what they did not think proper to use. For it was by no means necessary for a man who, like Cato, could make a delicious meal on turnips, and loved to boil them himself, while his wife baked the bread, to talk so much about a farthing, and to write by what means a man might soonest grow rich. Indeed, simplicity and frugality are then only great things, when they free the mind from the desire of superfluities and the anxieties of care. Hence it was that Aristides, in the trial of Callias, said, *It was fit for none to be ashamed of poverty, but those that were poor against their wills; and that they who, like him, were poor out of choice, might glory in it.* For it is ridiculous to suppose that the poverty of Aristides was to be imputed to sloth, since he might, without being guilty of the least baseness, have raised himself to

opulence, by the spoil of one barbarian, or the plunder of one tent. But enough of this.

As to military achievements, those of Cato added but little to the Roman empire, which was already very great; whereas the battles of Marathon, Salamis, and Plataea, the most glorious and important actions of the Greeks, are numbered among those of Aristides. And surely Antiochus is not worthy to be mentioned with Xerxes, nor the demolishing of the walls of the Spanish towns, with the destruction of so many thousands of barbarians both by sea and land. On these great occasions Aristides was inferior to none in real service, but he left the glory and the laurels, as he did the wealth, to others who had more need of them, because he was above them.

I do not blame Cato for perpetually boasting and giving himself the preference to others, though in one of his pieces he says, *It is absurd for a man either to commend or depreciate himself*; but I think the man who is often praising himself not so complete in virtue as the modest man who does not even want others to praise him. For modesty is a very proper ingredient in the mild and engaging manner necessary for a statesman; on the other hand, he who demands any extraordinary respect is difficult to please, and liable to envy. Cato was very subject to this fault, and Aristides entirely free from it. For Aristides, by co-operating with his enemy Themistocles in his greatest actions, and being as it were a guard to him while he had the command, restored the affairs of Athens; whereas Cato, by counteracting Scipio, had well nigh blasted and ruined that expedition of his against Carthage, which brought down Hannibal, who till then was invincible. And he continued to raise suspicions against him, and to persecute him with calumnies, till at last he drove him out of Rome, and got his brother stigmatized with the shameful crime of embezzling the public money.

As for temperance, which Cato always extolled as the greatest of virtues, Aristides preserved it in its utmost purity and perfection; while Cato, by marrying so much beneath himself, and at an unseasonable time of life, stood justly impeached in that respect. For it was by no means decent, at his great age, to bring home to his son and daughter-in-law, a young wife, the daughter of his secretary, a man who received wages of the public. Whether he did it merely to gratify his appetite, or to revenge the affront which his son put upon his favourite slave, both the cause and the thing were dishonourable. And the reason which he gave to his son was ironical and groundless. For if he was desirous of having more children like him, he should have looked out before for some woman of family, and not have put off the thoughts of marrying again, till his commerce with so mean a creature was discovered; and when it was discovered, he ought to have chosen for his father-in-law, not the man who would most readily accept his proposals, but one whose alliance would have done him the most honour.

PHILOPŒMEN.

AT Mantinea there was a man of great quality and power named Cassander*, who, being obliged, by a reverse of fortune, to quit his own country, went and settled at Megalopolis. He was induced to fix there, chiefly by the friendship which subsisted between him and Crausis† the father of Philopœmen, who was in all respects an extraordinary man. While his

* Pausanias calls him *Cleander*; and some manuscripts of Plutarch agree with him. So it is also in the translation of Guarini.

† Craugis in Pausanias; in the inscription of a statue of Philopœmen at Tegeæ; and in an ancient collection of epigrams.

friend lived, he had all that he could wish; and being desirous, after his death, to make some return for his hospitality, he educated his orphan son, in the same manner as Homer says Achilles was educated by Phœnix, and formed him from his infancy to generous sentiments and royal virtues.

But when he was past the years of childhood, Ecdemus and Demophanes* had the principal care of him. They were both Megalopolitans; who, having learned the academic philosophy of Arcesilaus†, applied it, above all the men of their time, to action and affairs of state. They delivered their country from tyranny, by providing persons privately to take off Aristodemus; they were assisting to Aratus in driving out Necocles the tyrant of Sicyon: and, at the request of the people of Cyrene, whose government was in great disorder, they sailed thither, settled it on the foundation of good laws, and thoroughly regulated the commonwealth. But among all their great actions, they valued themselves most on the education of Philopœmen, as having rendered him, by the principles of philosophy, a common benefit to Greece. And indeed, as he came the last of so many excellent generals, Greece loved him extremely, as the child of her old age, and, as his reputation increased, enlarged his power. For which reason, a certain Roman calls him *the last of the Greeks*, meaning, that Greece had not produced one great man, or one that was worthy of her, after him.

His visage was not very homely‡, as some imagined it to have been; for we see his statue still remaining at Delphi. As for the mistake of his hostess at Megara, it is said to be owing to his easiness of be-

* In Pausanias their names are Ecdelus and Megalophanes.

† Arcesilaus was founder of the middle Academy, and made some alteration in the doctrine which had obtained.

‡ Pausanias assures us that his visage was homely, but at the same time declares, that in point of size and strength no man in Peloponnesus exceeded him.

haviour and the simplicity of his garb. She having word brought that the general of the Achæans was coming to her house, was in great care and hurry to provide his supper, her husband happening to be out of the way. In the mean time Philopœmen came, and, as his habit was ordinary, she took him for one of his own servants, or for an harbinger, and desired him to assist her in the business of the kitchen. He presently threw off his cloak, and began to cleave some wood; when the master of the house returning, and seeing him so employed, said, "What is the meaning of this, Philopœmen?" He replied, in broad Doric, "I am paying the fine of my deformity." Titus Flaminius rallying him one day upon his make, said, "What fine hands and legs you have! but then you have no belly:" and he was indeed very slender in the waist. But this raillery might rather be referred to the condition of his fortune: for he had good soldiers, both horse and foot, but very often wanted money to pay them. These stories are subjects of disputations in the schools.

As to his manners, we find that his pursuits of honour were too much attended with roughness and passion. Epaminondas was the person whom he proposed his pattern; and he succeeded in imitating his activity, his shrewdness, and contempt of riches; but his choleric, contentious humour prevented his attaining to the mildness, the gravity, and candour of that great man in political disputes; so that he seemed rather fit for war than for the civil administration. Indeed, from a child he was fond of every thing in the military way, and readily entered into the exercises which tended to that purpose, those of riding for instance, and handling of arms. As he seemed well formed for wrestling too, his friends and governors advised him to improve himself in that art; which gave him occasion to ask, whether that might be consistent with his proficiency as a soldier? They told him the truth; that the habit of body and man-

ner of life, the diet and exercise, of a soldier and a wrestler, were entirely different: that the wrestler must have much sleep and full meals, stated times of exercise and rest, every little departure from his rules being very prejudicial to him; whereas the soldier should be prepared for the most irregular changes of living, and should chiefly endeavour to bring himself to bear the want of food and sleep, without difficulty. Philopœmen hearing this, not only avoided and derided the exercise of wrestling himself, but afterwards, when he came to be general, to the utmost of his power exploded the whole art, by every mark of disgrace and expression of contempt; satisfied that it rendered persons, who were the most fit for war, quite useless, and unable to fight on necessary occasions.

When his governors and preceptors had quitted their charge, he engaged in those private incursions into Laconia which the city of Megalopolis made for the sake of booty; and in these he was sure to be the first to march out, and the last to return.

His leisure he spent either in the chase, which increased both his strength and activity, or in the tillage of the field. For he had a handsome estate twenty furlongs from the city, to which he went every day after dinner, or after supper; and, at night, he threw himself upon an ordinary mattress, and slept as one of the labourers. Early in the morning he rose and went to work along with his vine-dressers or ploughmen; after which he returned to the town, and employed his time about the public affairs with his friends and with the magistrates. What he gained in the wars he laid out upon horses or arms, or in the redeeming of captives; but he endeavoured to improve his own estate the justest way in the world, by agriculture I mean*. Nor did he apply himself to it in a cursory manner, but in full conviction that

* Columella says, agriculture is next akin to philosophy. It does, indeed, afford a person who is capable of speculation, an opportunity of meditating on nature; and such meditations enlarge the mind.

the surest way not to touch what belongs to others is to take care of one's own.

He spent some time in hearing the discourses and studying the writings of philosophers; but selected such as he thought might assist his progress in virtue. Among the poetical images in Homer, he attended to those which seemed to excite and encourage valour: and as to other authors, he was most conversant in the *Tactics* of Evangelus*, and in the History of Alexander; being persuaded that learning ought to conduce to action, and not be considered as mere pastime and an useless fund for talk. In the study of *Tactics* he neglected those plans and diagrams that are drawn upon paper, and exemplified the rules in the field; considering with himself as he travelled, and pointing out to those about him, the difficulties of steep or broken ground; and how the ranks of any army must be extended or closed, according to the differences made by rivers, ditches, and defiles.

He seems, indeed, to have set rather too great a value on military knowledge; embracing war as the most extensive exercise of virtue, and despising those that were not versed in it, as persons entirely useless.

He was now thirty years old, when Cleomenes*, king of the Lacedæmonians, surprised Megalopolis in the night, and having forced the guards, entered and seized the market-place. Philopœmen ran to succour the inhabitants, but was not able to drive out the enemy, though he fought with the most de-

* This author is mentioned by Arrian, who also wrote a discourse on *Tactics*. He observes, that the treatise of Evangelus, as well as those of several other writers on that subject, were become of little use in his time, because they had omitted several things as sufficiently known in their days, which, however, then wanted explication. This may serve as a caution to future writers on this and such like subjects.

† Cleomenes made himself master of Megalopolis in the second year of the hundred and thirty-ninth olympiad, which was the two hundred and twenty-first before the Christian æra.

terminated and desperate valour. He prevailed, however, so far as to give the people opportunity to steal out of the town, by maintaining the combat with the pursuers, and drawing Cleomenes upon himself, so that he retired the last with difficulty, and after prodigious efforts ; being wounded and having his horse killed under him. When they had gained Messene, Cleomenes made them an offer of their city with their lands and goods. Philopœmen perceiving they were glad to accept the proposal, and in haste to return, strongly opposed it, representing to them in a set speech, that Cleomenes did not want to restore them their city, but to be master of the citizens, in order that he might be more secure of keeping the place ; that he could not sit still long to watch empty houses and walls, for the very solitude would force him away. By this argument he turned the Megalopolitans from their purpose, but at the same time furnished Cleomenes with a pretence to plunder the town and demolish the greatest part of it, and to march off loaded with booty.

Soon after Antigonus came down to assist the Achæans against Cleomenes ; and finding that he had possessed himself of the heights of Sellasia, and blocked up the passages, Antigonus drew up his army near him, with a resolution to force him from his post. Philopœmen, with his citizens, was placed among the cavalry, supported by the Illyrian foot, a numerous and gallant body of men, who closed that extremity. They had orders to wait quietly, until from the other wing, where the king fought in person, they should see a red robe lifted up upon the point of a spear. The Achæans kept their ground, as they were directed : but the Illyrian officers with their corps attempted to break in upon the Lacedæmonians. Euclidas, the brother of Cleomenes, seeing this opening made in the enemy's army, immediately ordered a party of his light-armed infantry to wheel about and attack the rear of the Illyrians, thus sepa-

rated from the horse. This being put in execution, and the Illyrians harassed and broken, Philopœmen perceived that it would be no difficult matter to drive off that light-armed party, and that the occasion called for it. First he mentioned the thing to the king's officers, but they rejected the hint, and considered him as no better than a madman, his reputation being not yet respectable enough to justify such a movement. He, therefore, with the Megalopolitans, falling upon that light-armed corps himself, at the first encounter put them in confusion, and soon after routed them with great slaughter. Desirous yet further to encourage Antigonus's troops, and quickly to penetrate into the enemy's army, which was now in some disorder, he quitted his horse; and advancing on foot, in his horseman's coat of mail and other heavy accoutrements, upon rough uneven ground, that was full of springs and bogs, he was making his way with extreme difficulty, when he had both his thighs struck through with a javelin, so that the point came through on the other side, and the wound was great though not mortal. At first he stood still as if he had been shackled, not knowing what method to take. For the thong in the middle of the javelin rendered it difficult to be drawn out; nor would any about him venture to do it. At the same time the fight being at the hottest, and likely to be soon over, honour and indignation pushed him on to take his share in it; and therefore, by moving his legs this way and that, he broke the staff, and then ordered the pieces to be pulled out. Thus set free, he ran, sword in hand, through the first ranks, to charge the enemy; at the same time animating the troops and firing them with emulation.

Antigonus, having gained the victory, to try his Macedonian officers, demanded of them, "Why they had brought on the cavalry before he gave them the signal?" By way of apology, they said, "They were obliged, against their will, to come to action,

because a young man of Megalopolis had begun the attack too soon." "That young man," replied Antigonus, smiling, "has performed the office of an experienced general."

This action, as we may easily imagine, lifted Philopœmen into great reputation, so that Antigonus was very desirous of having his service in the wars, and offered him a considerable command with great appointments: but he declined it, because he knew he could not bear to be under the direction of another. Not choosing, however, to be idle, and hearing there was a war in Crete, he sailed thither, to exercise and improve his military talents. When he had served there a good while, along with a set of brave men, who were not only versed in all the stratagems of war, but temperate besides, and strict in their manner of living, he returned with so much renown to the Achæans, that they immediately appointed him general of horse. He found that the cavalry made use of small and mean horses, which they picked up as they could when they were called to a campaign; that many of them shunned the wars, and sent others in their stead; and that shameful ignorance of service, with its consequence, timidity, prevailed among them all. The former generals had connived at this, because, it being a degree of honour among the Achæans to serve on horseback, the cavalry had great power in the commonwealth, and considerable influence in the distribution of rewards and punishments. But Philopœmen would not yield to such considerations, or grant them the least indulgence. Instead of that, he applied to the several towns, and to each of the young men in particular, rousing them to a sense of honour, punishing where necessity required, and practising them in exercise, reviews, and mock-battles in places of the greatest resort. By these means in a little time he brought them to surprising strength and spirit; and, what is of most consequence in discipline, rendered them so light and quick that all

their evolutions and movements, whether performed separately or together, were executed with so much readiness and address, that their motion was like that of one body actuated by an internal voluntary principle. In the great battle which they fought with the Ætolians and Eleans near the river Larissus*, Demophantus, general of the Elean horse, advanced before the lines, at full speed, against Philopœmen. Philopœmen, preventing his blow, with a push of his spear brought him dead to the ground. The enemy seeing Demophantus fall, immediately fled. And now Philopœmen was universally celebrated, as not inferior to the young in personal valour, nor to the old in prudence, and as equally well qualified both to fight and to command.

Aratus was, indeed, the first who raised the commonwealth of the Achæans to dignity and power. For, whereas before they were in a low condition, dispersed in unconnected cities, he united them in one body, and gave them a moderate civil government worthy of Greece. And as it happens in running waters, that when a few small bodies stop, others stick to them, and one part strengthening another, the whole becomes one firm and solid mass, so it was with Greece. At a time when she was weak and easily broken, dispersed as she was in a variety of cities, which stood each upon its own bottom, the Achæans first united themselves, and then drawing some of the neighbouring cities to them by assisting them to expel their tyrants, while others voluntarily joined them for the sake of that unanimity which they beheld in so well-constituted a government; they conceived the great design of forming Peloponnesus into one community. It is true, that while Aratus lived, they attended the motions of the Macedonians, and made their court first to Ptolemy,

* This battle was fought the fourth year of the hundred and forty-second olympiad, when Philopœmen was in his forty-fourth year.

and afterwards to Antigonus and Philip, who all had a great share in the affairs of Greece. But when Philopœmen had taken upon him the administration, the Achæans, finding themselves respectable enough to oppose their strongest adversaries, ceased to call in foreign protectors. As for Aratus, not being so fit for conflicts in the field, he managed most of his affairs by address, by moderation, and by the friendships he had formed with foreign princes, as we have related in his life. But Philopœmen, being a great warrior, vigorous and bold, and successful withal in the first battles that he fought, raised the ambition of the Achæans together with their power; for under him they were used to conquer.

In the first place, he corrected the errors of the Achæans in drawing up their forces and in the make of their arms. For hitherto they had made use of bucklers which were easy to manage on account of their smallness, but too narrow to cover the body, and lances that were much shorter than the Macedonian pikes; for which reason they answered the end in fighting at a distance, but were of little use in close battle. As for the order of battle, they had not been accustomed to draw up in a *spiral* form*, but in the square battalion, which having neither a front of pikes, nor shields, fit to lock together, like that of the Macedonians, was easily penetrated and broken. Philopœmen altered both; persuading them, instead of the buckler and lance, to take the shield and pike; to arm their heads, bodies, thighs, and legs; and, instead of a light and desultory manner of fighting, to adopt a close and firm one. After he had brought the youth to wear complete armour, and on that account to consider themselves as invincible, his next step was to reform them with respect

* The Macedonian phalanx occasionally altered their form from the square to the *spiral* or orbicular, and sometimes to that of the *cuneus* or wedge.

to luxury and love of expense. He could not, indeed, entirely cure them of the distemper with which they had long been infected, the vanity of appearance, for they had vied with each other in fine clothes, in purple carpets, and the rich service of their tables. But he began with diverting their love of show from superfluous things to those that were useful and honourable, and soon prevailed with them to retrench their daily expense upon their persons, and to give into a magnificence in their arms and the whole equipage of war. The shops therefore were seen strewed with plate broken in pieces, while breast-plates were gilt with the gold, and shields and bridles studded with the silver. On the parade the young men were managing horses, or exercising their arms. The women were seen adorning helmets and crests with various colours, or embroidering military vests both for the cavalry and infantry. The very sight of these things inflamed their courage, and called forth their vigour, made them venturous, and ready to face any danger. For much expense in other things that attract our eyes tempts to luxury, and too often produces effeminacy; the feasting of the senses relaxing the vigour of the mind; but in this instance it strengthens and improves it. Thus Homer represents Achilles, at the sight of his new armour, exulting with joy*, and burning with impatience to use it. When Philopœmen had persuaded the youth thus to arm and adorn themselves, he mustered and trained them continually, and they

* She drops the radiant burden on the ground;
Clang the strong arms, and ring the shores around.
Back shrink the Myrmidons with dread surprise,
And from the broad effulgence turn their eyes.
Unmoved, the hero kindles at the show,
And feels with rage divine his bosom glow;
From his fierce eyeballs living flames expire,
And flash incessant like a stream of fire.

entered with pride and pleasure into his exercise. For they were greatly delighted with the new form of the battalion, which was so cemented that it seemed impossible to break it. And their arms became easy and light in the wearing, because they were charmed with their richness and beauty, and they longed for nothing more than to use them against the enemy, and to try them in a real encounter.

At that time the Achæans were at war with Machanidas, the tyrant of Lacedæmon, who, with a powerful army, was watching his opportunity to subdue all Peloponnesus. As soon as news was brought that he was fallen upon the Mantineans, Philopœmen took the field, and marched against him. They drew up their armies near Mantinea, each having a good number of mercenaries in pay, beside the whole force of their respective cities. The engagement being begun, Machanidas with his foreign troops attacked and put to flight the spearmen and the Tarentines, who were placed in the Achæan front; but afterwards, instead of falling upon that part of the army who stood their ground, and breaking them, he went upon the pursuit of the fugitives*, and when he should have endeavoured to rout the main body of the Achæans, left his own uncovered. Philopœmen, after so indifferent a beginning, made light of the misfortune, and represented it as no great matter, though the day seemed to be lost. But when he saw what an error the enemy committed, in quitting their foot, and going upon the pursuit, by which they left him a good opening, he did not try to stop them in their career after the fugitives, but suffered them to pass by. When the pursuers were got at a great distance, he rushed upon the Lacedæmonian infantry, now left unsupported by their right wing. Stretching, therefore, to the left, he took them in flank, destitute as they were of a general, and far from expecting to

* See Polybius, book xi.

come to blows ; for they thought Machanidas absolutely sure of victory, when they saw him upon the pursuit.

After he had routed this infantry with great slaughter (for it is said that four thousand Lacedæmonians were left dead upon the spot), he marched against Machanidas, who was now returning with his mercenaries from the pursuit. There was a broad and deep ditch between them, where both strove a while, the one to get over and fly, the other to hinder him. Their appearance was not like that of a combat between two generals, but between two wild beasts (or rather between a hunter and a wild beast), whom necessity reduces to fight. Philopœmen was the great hunter. The tyrant's horse being strong and spirited, and violently spurred on both sides, ventured to leap into the ditch ; and was raising his fore feet in order to gain the opposite bank, when Simmias and Polyænus, who always fought by the side of Philopœmen, both rode up and levelled their spears against Machanidas. But Philopœmen prevented them ; and perceiving that the horse, with his head high reared, covered the tyrant's body, he turned his own a little, and pushing his spear at him with all his force, tumbled him into the ditch. The Achæans, in admiration of this exploit and of his conduct in the whole action, set up his statue in brass at Delphi, in the attitude in which he killed the tyrant.

It is reported, that at the Nemean games, a little after he had gained the battle of Mantinea, Philopœmen, then chosen general a second time, and at leisure on account of that great festival, first caused this phalanx, in the best order and attire, to pass in review before the Greeks, and to make all the movements which the art of war teaches, with the utmost vigour and agility. After this he entered the theatre, while the musicians were contending for the prize. He was attended by the youth in their military cloaks

and scarlet vests. These young men were all well made, of the same age and stature, and though they showed great respect for their general, yet they seemed not a little elated themselves with the many glorious battles they had fought. In the moment that they entered, Pylades the musician happened to be singing to his lyre the *Persæ* of Timotheus*, and was pronouncing this verse with which it begins,

The palm of liberty for Greece I won,

when the people, struck with the grandeur of the poetry, sung by a voice equally excellent, from every part of the theatre turned their eyes upon Philopœmen, and welcomed him with the loudest plaudits. They caught in idea the ancient dignity of Greece, and in their present confidence aspired to the lofty spirit of former times.

As young horses require their accustomed riders, and are wild and unruly when mounted by strangers, so it was with the Achæans. When their forces were under any other commander, on every great emergency, they grew discontented and looked about for Philopœmen; and if he did but make his appearance, they were soon satisfied again and fitted for action by the confidence which they placed in him; well knowing that he was the only general whom their enemies durst not look in the face, and that they were ready to tremble at his very name.

Philip, king of Macedon, thinking he could easily bring the Achæans under him again, if Philopœmen was out of the way, privately sent some persons to Argos to assassinate him. But this treachery was timely discovered, and brought upon Philip the hatred and contempt of all the Greeks. The Bœotians were besieging Megara, and hoped to be soon

* Timotheus was a Dithyrambic poet, who flourished about the ninety-fifth olympiad, three hundred and ninety-eight years before the Christian æra.

masters of the place, when a report, though not a true one, being spread among them, that Philopœmen was approaching to the relief of the besieged, they left their scaling-ladders already planted against the walls, and took to flight. Nabis, who was tyrant of Lacedæmon after Machanidas, had taken Messene by surprise. And Philopœmen, who was out of command, endeavoured to persuade Lysippus, then general of the Achæans, to succour the Messeneans: but not prevailing with him, because, he said, the enemy was within, and the place irrecoverably lost, he went himself; taking with him his own citizens, who waited neither for form of law nor commission, but followed him upon this natural principle, that he who excels should always command. When he was got pretty near, Nabis was informed of it; and not daring to wait, though his army lay quartered in the town, stole out at another gate with his troops, and marched off precipitately, thinking himself happy if he could escape. He did indeed escape, but Messene was rescued.

Thus far every thing is great in the character of Philopœmen. But as for his going a second time into Crete, at the request of the Gortynians, who were engaged in war, and wanted him for general, it has been blamed, either as an act of cowardice, in deserting his own country when she was distressed by Nabis, or as an unseasonable ambition to shew himself to strangers. And it is true, the Megalopolitans were then so hard pressed, that they were obliged to shut themselves up within their walls, and to sow corn in their very streets; the enemy having laid waste their land, and encamped almost at their gates. Philopœmen, therefore, by entering into the service of the Cretans at such a time, and taking a command beyond sea, furnished his enemies with a pretence to accuse him of basely flying from the war at home.

Yet it is said, that as the Achæans had chosen

other generals, Philopœmen, being unemployed, bestowed his leisure upon the Gortynians, and took a command among them at their request. For he had an extreme aversion to idleness, and was desirous, above all things, to keep his talents, as a soldier and general, in constant practice. This was clear from what he said of Ptolemy. Some were commending that prince for daily studying the art of war, and improving his strength by martial exercise; "Who," said he, "can praise a prince of his age, that is always preparing, and never performs?"

The Megalopolitans, highly incensed at his absence, and looking upon it as a desertion, were inclined to pass an outlawry against him. But the Achæans prevented them by sending their general* Aristænetus to Megalopolis, who, though he differed with Philopœmen about matters of government, would not suffer him to be declared an outlaw. Philopœmen, finding himself neglected by his citizens, drew off from them several of the neighbouring boroughs, and instructed them to allege that they were not comprised in their taxations, nor originally of their dependencies. But assisting them to maintain this pretext, he lessened the authority of Megalopolis in the general assembly of the Achæans. But these things happened some time after.

Whilst he commanded the Gortynians in Crete, he did not, like a Peloponnesian or Arcadian, make war in an open generous manner, but adopting the Cretan customs, and using their artifices and sleights, their stratagems and ambushes, against themselves, he soon showed that their devices were like the short-sighted schemes of children, when compared with the long reach of an experienced general.

Having greatly distinguished himself by these means, and performed many exploits in that country, he returned to Peloponnesus with honour. Here he

* Polybius and Livy call him Aristænus.

found Philip beaten by T. Q. Flaminius, and Nabis engaged in war both with the Romans and Achæans. He was immediately chosen general of the Achæans; but venturing to act at sea, he fell under the same misfortune with Epaminondas; he saw the great ideas that had been formed of his courage and conduct vanish in consequence of his ill success in a naval engagement. Some say, indeed, that Epaminondas was unwilling that his countrymen should have any share of the advantages of the sea, lest of good soldiers (as Plato expresses it) they should become licentious and dissolute sailors; and therefore chose to return from Asia and the isles without effecting any thing. But Philopœmen being persuaded that his skill in the land service would insure his success at sea, found, to his cost, how much experience contributes to victory, and how much practice adds in all things to our powers. For he was not only worsted in the sea-fight for want of skill; but having fitted up an old ship which had been a famous vessel forty years before, and manned it with his townsmen, it proved so leaky that they were in danger of being lost. Finding that, after this, the enemy despised him as a man who disclaimed all pretensions at sea, and that they had insolently laid siege to Gythium, he set sail again; and as they did not expect him, but were dispersed without any precaution, by reason of their late victory, he landed in the night, burned their camp, and killed a great number of them.

A few days after, as he was marching through a difficult pass, Nabis came suddenly upon him. The Achæans were in great terror, thinking it impossible to escape out of so dangerous a passage, which the enemy had already seized. But Philopœmen, making a little halt, and seeing, at once, the nature of the ground, showed that skill in drawing up an army is the capital point in the art of war. For altering a little the disposition of his forces, and adapting it to the present occasion, without any bustle he easily dis-

engaged them from the difficulty ; and then falling upon the enemy, put them entirely to the rout. When he saw that they fled not to the town, but dispersed themselves about the country ; as the ground was woody and uneven, and on account of the brooks and ditches impracticable for the horse, he did not go upon the pursuit, but encamped before the evening. Concluding, however, that the fugitives would return as soon as it grew dark, and draw up in a straggling manner to the city, he placed in ambush by the brooks and hills that surrounded it, many parties of the Achæans with their swords in their hands. By this means the greatest part of the troops of Nabis were cut off : for not returning in a body, but as the chance of flight had dispersed them, they fell into their enemies' hand, and were caught like so many birds, ere they could enter the town.

Philopœmen being received on this account with great honour and applause in all the theatres of Greece, it gave some umbrage to Flaminius, a man naturally ambitious. For, as a Roman consul, he thought himself entitled to much greater marks of distinction among the Achæans than a man of Arcadia, and that, as a public benefactor, he was infinitely above him ; having by one proclamation set free all that part of Greece which had been enslaved by Philip and the Macedonians. After this, Flaminius made peace with Nabis ; and Nabis was assassinated by the Ætolians. Hereupon Sparta being in great confusion, Philopœmen seizing the opportunity, came upon it with his army, and, partly by force and partly by persuasion, brought that city to join in the Achæan league.—The gaining over a city of such dignity and power made him perfectly adored among the Achæans. And, indeed, Sparta was an acquisition of vast importance to Achaia, of which she was now become a member. It was also a grateful service to the principal Lacedæmonians, who hoped now to have him for the guardian of their liberty. For which reason,

having sold the house and goods of Nabis, by a public decree, they gave the money, which amounted to a hundred and twenty talents, to Philopœmen, and determined to send it by persons deputed from their body.

On this occasion it appeared how clear his integrity was; that he not only seemed, but *was* a virtuous man. For not one of the Spartans chose to speak to a person of his character about a present; but afraid of the office, they all excused themselves, and put it upon Timolaus, to whom he was bound by the rights of hospitality. Timolaus went to Megalopolis, and was entertained at Philopœmen's house; but when he observed the gravity of his discourse, the simplicity of his diet, and his integrity of manners, quite impregnable to the attacks and deceits of money, he said not a word about the present, but having assigned another cause for his coming, returned home. He was sent a second time, but could not mention the money. In a third visit he brought it out with much difficulty, and declared the benevolence of Sparta to him. Philopœmen heard with pleasure what he had to say, but immediately went himself to the people of Lacedæmon, and advised them not to try to tempt good men with money, who were already their friends, and of whose virtues they might freely avail themselves; but to buy and corrupt ill men, who opposed their measures in council, that, thus silenced, they might give them less trouble; it being much better to stop the mouths of their enemies than of their friends. Such was Philopœmen's contempt of money.

Some time after, Diophanes, being general of the Achæans, and hearing that the Lacedæmonians had thoughts of withdrawing from the league, determined to chastise them*. Meanwhile, they prepared for war, and raised great commotions in Peloponnesus.

* The same year, Caius Livius with the Roman fleet defeated that of Antiochus, near Ephesus.

Philopœmen tried to appease Diophanes and keep him quiet; representing to him, “That while Antiochus and the Romans were contending in the heart of Greece with two such powerful armies, an Achæan general should turn his attention to them; and, instead of lighting up a war at home, should overlook and pass by some real injuries.” When he found that Diophanes did not hearken to him, but marched along with Flaminius into Laconia, and that they took their route towards Sparta, he did a thing that cannot be vindicated by law and strict justice, but which discovers a great and noble daring. He got into the town himself, and, though but a private man, shut the gates against an Achæan general and a Roman consul; healed the divisions among the Lacedæmonians, and brought them back to the league.

Yet, afterwards, when he was general himself, upon some new subject of complaint against that people, he restored their exiles, and put eighty citizens to death, as Polybius tells us, or, according to Aristocrates, three hundred and fifty. He demolished their walls, took from them great part of their territory, and added it to that of Megalopolis. All who had been made free of Sparta by the tyrants he disfranchised, and carried into Achaia; except three thousand who refused to quit the place, and those he sold for slaves. By way of insult, as it were, upon Sparta, with the money arising thence he built a portico in Megalopolis. Pursuing his vengeance against that unhappy people, who had already suffered more than they deserved, he added one cruel and most unjust thing to fill up the measure of it; he destroyed their constitution. He abolished the discipline of Lycurgus, compelled them to give their children and youth an Achæan education, instead of that of their own country, being persuaded that their spirit could never be humbled while they adhered to the institutions of their great lawgiver.—Thus brought by the weight of their calamities to have the sinews of their

city cut by Philopœmen, they grew tame and submissive. Some time after, indeed, upon application to the Romans, they shook off the Achæan customs, and re-established their ancient ones, as far as it could be done, after so much misery and corruption.

When the Romans were carrying on the war with Antiochus in Greece, Philopœmen was in a private station. And when he saw Antiochus sit still at Chalcia, and spend his time in youthful love and a marriage unsuitable to his years, while the Syrians roamed from town to town without discipline and without officers, and minded nothing but their pleasures, he repined extremely that he was not then general of the Achæans, and scrupled not to declare, that he envied the Romans their victory; "For had I been in command," said he, "I would have cut them all in pieces in the taverns." After Antiochus was overcome, the Romans pressed still harder upon Greece, and hemmed in the Achæans with their power; the orators too inclined to their interest. Under the auspices of Heaven, their strength prevailed over all; and the point was at hand, where fortune, who had long veered, was to stand still. In these circumstances, Philopœmen, like a good pilot, struggled with the times. Sometimes he was forced to give way a little and yield to the times, but on most occasions maintaining the conflict, he endeavoured to draw all that were considerable either for their eloquence or riches, to the side of liberty. Aristænetus the Megalopolitan, who had great interest among the Achæans, but always courted the Romans, declared it in council as his opinion, "That they ought not to be opposed or disobliged in any thing." Philopœmen heard him with silent indignation; and, at last, when he could refrain no longer, said to him, "And why in such haste, wretched man, to see an end of Greece?" Manius*, the Roman consul, after the defeat of

* Manius Acilius Glabrio.

Antiochus, moved the Achæans to permit the Lacedæmonian exiles to return, and Titus seconded him in his application; but Philopœmen opposed it, not out of any ill-will to the exiles, but because he was willing they should be indebted for that benefit to himself and the Achæans, and not to the favour of Titus and the Romans. For the next year, when he was general himself, he restored them. Thus his gallant spirit led him to contend with the prevailing powers.

He was elected general of the Achæans, the eighth time, when seventy years of age; and now he hoped not only to pass the year of his magistracy without war, but the remainder of his life in quiet. For as the force of distempers abates with the strength of the body, so in the states of Greece the spirit of contention failed with their power. Some avenging deity, however, threw him down at last, like one who, with matchless speed, runs over the race, and stumbles at the goal. It seems, that being in company where a certain general was mentioned as an extraordinary man, Philopœmen said, "There was no great account to be made of a man who suffered himself to be taken alive." A few days after this, Dinocrates the Messenian, who was particularly on ill terms with Philopœmen, and, indeed, not upon good ones with any one, by reason of his profligate and wicked life, found means to draw Messene off from the league; and it was also said that he was going to seize a place called *Colonis**. Philopœmen was then at Argos, sick of a fever; but upon this news he pushed to Megalopolis, and reached it in one day, though it was at the distance of four hundred furlongs. From thence he presently drew out a body of horse, consisting of the nobility, but all young men, who from affection to his person and ambition for

* There is no such place known as *Colonis*. Livy (lib. 39.) calls it *Corone*; and Plutarch probably wrote *Corona*, or *Coronis*. Strabo mentions the latter as a place in the neighbourhood of Messene.

glory, followed him as volunteers. With these he marched towards Messene, and meeting Dinocrates on Evander's hill*, he attacked and put him to flight. But five hundred men, who guarded the flat country, suddenly coming up, the others, who were routed, seeing them, rallied again about the hills. Hereupon, Philopœmen, afraid of being surrounded, and desirous of saving his young cavalry, retreated upon rough and difficult ground, while he was in the rear, often turning upon the enemy, and endeavouring to draw them entirely upon himself. Yet none of them dared to encounter him; they only shouted and rode about him at a distance. As he often faced about, and left his main body, on account of his young men, each of whom he was solicitous to put out of danger, at last he found himself alone amidst a number of the enemy. Even then they durst not attack him hand to hand, but, hurling their darts at a distance, they drove him upon steep and craggy places, where he could scarcely make his horse go, though he spurred him continually. He was still active through exercise, and for that reason his age was no hindrance to his escape; but being weakened by sickness, and extremely fatigued with his journey, his horse threw him, now heavy and encumbered, upon the stones. His head was wounded with the fall, and he lay a long time speechless, so that the enemy thinking him dead, began to turn him, in order to strip him of his arms. But finding that he raised his head and opened his eyes, they gathered thick about him, bound his hands behind his back, and led him off with such unworthy treatment and gross abuse, as Philopœmen could never have supposed he should come to suffer, even from Dinocrates.

The Messenians, elated at the news, flocked to the gates. But when they saw Philopœmen dragged

* *Evander's hill* is likewise unknown. Polybius, and after him Pausanias, mentions a hill called *Evan* (which name it probably had from the cries of the Bacchanals) not far from Messene.

along in a manner so unworthy of the glory of his achievements and trophies, most of them were touched with pity and compassion for his misfortune. They shed tears, and contemned all human greatness as a faithless support, as vanity and nothing. Their tears, by little and little, turned to kind words, and they began to say, they ought to remember his former benefits, and the liberty he had procured them by expelling the tyrant Nabis. A few there were indeed, who, to gratify Dinocrates, talked of putting Philopœmen to torture and to death, as a dangerous and implacable enemy, and the more to be dreaded by Dinocrates, if he escaped after being made prisoner, and treated with such indignity. At last they put him in a dungeon called the *Treasury**, which had neither air nor light from without, and which having no doors was closed with a great stone. In this dungeon they shut him up with the stone, and placed a guard around it.

Meanwhile, the Achæan cavalry recollecting themselves after their flight, found that Philopœmen was not with them, and probably might have lost his life. They made a stand, and called him with loud cries, blaming each other for making a base and shameful escape, by abandoning their general, who had been prodigal of his own life in order to save theirs. By much search and inquiry about the country, they got intelligence that he was taken prisoner, and carried the heavy news to the states of Achaia; who, considering it as the greatest of losses, resolved to send an embassy to demand him of the Messenians; and in the mean time prepared for war.

While the Achæans were taking these resolutions, Dinocrates, who most of all dreaded time, as the thing most likely to save Philopœmen, determined to be beforehand with the league. Therefore, when

* The public treasure was kept there; and it was shut up with an immense stone, moved to it by an engine. Liv. lib. xxxix.

night was come and the multitude retired, he opened the dungeon, and sent in one of his servants with a dose of poison, and orders not to leave him till he had taken it. Philopœmen was laid down in his cloak, but not asleep; vexation and resentment kept him awake. When he saw the light and a man standing by him with a cup of poison, he raised himself up, as well as his weakness would permit, and, receiving the cup, asked him, "Whether he had heard any thing of his cavalry, and particularly of Lycortas!" The executioner answering that they almost all escaped, he nodded his head in sign of satisfaction; and looking kindly upon him said, "Thou bringest good tidings, and we are not in all respects unhappy." Without uttering another word, or breathing the least sigh, he drank off the poison, and laid down again. He was already brought so low that he could not make much struggle with the fatal dose, and it despatched him presently.

The news of his death filled all Achaia with grief and lamentation. All the youth immediately repaired with the deputies of the several cities to Megalopolis, where they resolved, without loss of time, to take their revenge. For this purpose, having chosen Lycortas* for their general, they entered Messene, and ravaged the country, till the Messenians with one consent opened their gates and received them. Dinocrates prevented their revenge by killing himself: and those who voted for having Philopœmen put to death, followed his example. But such as were for having him put to the torture, were taken by Lycortas, and reserved for more painful punishments.

When they had burned his remains, they put the ashes in an urn, and returned not in a disorderly and

* This was in the second year of the hundred and forty-ninth olympiad. Lycortas was father to Polybius the historian, who was in the action, and might be then about twenty years of age.

promiscuous manner, but uniting a kind of triumphal march with the funeral solemnity. First came the foot with crowns of victory on their heads, and tears in their eyes ; and attended by their captive enemies in fetters. Polybius, the general's son, with the principal Achæans about him, carried the urn, which was adorned with ribbons and garlands, so that it was hardly visible. The march was closed by the cavalry completely armed and superbly mounted ; they neither expressed in their looks the melancholy of such a mourning nor the joy of a victory. The people of the towns and villages on their way, flocked out, as if it had been to meet him returning from a glorious campaign, touched the urn with great respect, and conducted it to Megalopolis. The old men, the women, and children, who joined the procession, raised such a bitter lamentation, that it spread through the army, and was re-echoed by the city, which, besides her grief for Philopœmen, bemoaned her own calamity, as in him she thought she lost the chief rank and influence among the Achæans.

His interment was suitable to his dignity, and the Messenian prisoners were stoned to death at his tomb.—Many statues were set up, and many honours decreed him by the Grecian cities. But when Greece was involved in the dreadful misfortunes of Corinth, a certain Roman attempted to get them all pulled down*, accusing him in form, as if he had been alive, of implacable enmity to the Romans. When he had finished the impeachment, and Polybius had answered his calumnies, neither Mummius nor his lieutenants would suffer the monuments of so illustrious a man to be defaced, though he had opposed both Flaminius and Glabrio not a little. For they made a proper distinction between virtue and

* This happened thirty-seven years after his death, that is, the second year of the hundred and forty-eighth olympiad, one hundred and forty-five years before the Christian æra.

interest, between honour and advantage ; well concluding, that rewards and grateful acknowledgments are always due from persons obliged to their benefactors, and honour and respect from men of merit to each other. So much concerning Philopœmen.

TITUS QUINCTIUS FLAMINIUS.

THE person whom we put in parallel with Philopœmen, is Titus Quinctius Flaminius*. Those who are desirous of being acquainted with his countenance and figure, need but look upon the statue in brass, which is erected at Rome with a Greek inscription upon it, opposite the *Circus Maximus*, near the great statue of Apollo, which was brought from Carthage. As to his disposition, he was quick both to resent an injury, and to do a service. But his resentment was not in all respects like his affection, for he punished lightly, and soon forgot the offence ; but his attachments and services were lasting and complete. For the persons whom he had obliged he ever retained a kind regard ; as if, instead of receiving, they had conferred a favour ; and considering them as his greatest treasure, he was always ready

* It ought to be written *Flaminius*, not *Flamininus*. Polybius, Livy, and all the other historians write it *Flaminius*. Indeed, the Flamini were a very different family from the Flaminii. The former were patricians, the latter plebeians. Caius Flaminius, who was killed in the battle at the lake of Trasymenus, was of the plebeian family. Besides, some manuscripts, for instance the Vulcob. an Anon, and one that Dacier consulted, have it *Flaminius* ; which would be sufficient authority to correct it. But that would occasion some inconvenience, because Plutarch has called him *Flaminius* in other places as well as here in his life ; and, indeed, several modern writers have done the same.

to protect and to promote them. Naturally covetous of honour and fame, and not choosing to let others have any share in his great and good actions, he took more pleasure in those whom he could assist, than in those who could give him assistance ; looking upon the former as persons who afforded room for the exertion of virtue, and the latter as his rivals in glory.

From his youth he was trained up to the profession of arms. For Rome having then many important wars upon her hands, her youth betook themselves by times to arms, and had early opportunities to qualify themselves to command. Flaminius served like the rest, and was first a legionary tribune, under the consul Marcellus *, in the war with Hannibal. Marcellus fell into an ambuscade and was slain ; after which Flaminius was appointed governor of Tarentum, newly retaken, and of the country about it. In this commission he grew no less famous for his administration of justice than for his military skill, for which reason he was appointed chief director of the two colonies that were sent to the cities of Narnia and Cossa.

This inspired him with such lofty thoughts, that, overlooking the ordinary previous steps by which young men ascend, I mean the offices of tribune, prætor, and ædile, he aimed directly at the consulship. Supported by those colonists, he presented himself as a candidate. But the tribunes Fulvius and Manlius opposed him, insisting that it was a strange and unheard-of thing, for a man so young, who was not yet initiated in the first mysteries of government, to intrude, in contempt of the laws, into the highest office of the state. The senate referred the affair to the suffrages of the people ; and

* He was appointed a tribune at the age of twenty, in the fourth year of the hundred and forty-second olympiad. Consequently, he was born in the first year of the hundred and thirty-eighth olympiad, which was the year of Rome 526. Livy tells us, that he was thirty-three years of age, when he proclaimed liberty to Greece.

the people elected him consul, though he was not yet thirty years old, with Sextus Ælius. The lots being cast for the provinces, the war with Philip and the Macedonians fell to Flaminius; and this happened very fortunately for the Roman people; as that department required a general who did not want to do every thing by force and violence, but rather by gentleness and persuasion. For Macedonia furnished Philip with a sufficient number of men for his wars, but Greece was his principal dependence for a war of any length. She it was that supplied him with money and provisions, with strong holds and places of retreat, and, in a word, with all the materials of war. So that if she could not be disengaged from Philip, the war with him could not be decided by a single battle. Besides, the Greeks as yet had but little acquaintance with the Romans; it was now first to be established by the intercourse of business: and therefore, they would not so soon have embraced a foreign authority, instead of that they had been so long accustomed to, if the Roman general had not been a man of great good nature, who was more ready to avail himself of treaty than of the sword, who had a persuasive manner where he applied, and was affable and easy of access when applied to, and who had a constant and invariable regard to justice. But this will better appear from his actions themselves.

Titus finding that Sulpitius and Publius*, his predecessors in command, had not entered Macedonia till late in the season, and then did not prosecute the war with vigour, but spent their time in skirmishing to gain some particular post or pass, or to intercept some provisions, determined not to act like them. They had wasted the year of their consulate

* Publius Sulpitius Galba was Consul two years before. Publius Villius Tappulus was Consul the year after Sulpitius, and next before Flaminius.

in the enjoyment of their new honours, and in the administration of domestic affairs, and towards the close of the year they repaired to their province; by which artifice they got their command continued another year, being the first year in character of consul, and the second of proconsul. But Titus, ambitious to distinguish his consulship by some important expedition, left the honours and prerogatives he had in Rome; and having requested the senate to permit his brother Lucius to command the naval forces, and selected three thousand men, as yet in full vigour and spirits, and the glory of the field, from those troops, who, under Scipio, had subdued Asdrubal in Spain, and Hannibal in Africa, he crossed the sea, and got safe into Epirus. There he found Publius encamped over against Philip, who had been a long time defending the fords of the river Apsus and the adjoining straits; and that Publius had not been able to effect any thing, by reason of the natural strength of the place.

Titus having taken the command of the army, and sent Publius home, set himself to consider the nature of the country. Its natural fortifications are equal to those of Tempe, but it is not like Tempe in the beauty of the woods and groves, and the verdure of valleys and delicious meads. To the right and left there is a chain of lofty mountains, between which there is a deep and long channel. Down this runs the river Apsus, like the Peneus, both in its appearance and rapidity. It covers the foot of the hills on each side, so that there is left only a narrow craggy path, cut out close by the stream, which is not easy for an army to pass at any time, and, when guarded, is not passable at all.

There were some, therefore, who advised Flaminus to take a compass through Dassaretis along the Lycus, which was an easy passage. But he was afraid that if he removed too far from the sea into a country that was barren and little cultivated, while

Philip avoided a battle he might come to want provisions, and be constrained, like the general before him, to retreat to the sea, without effecting any thing. This determined him to make his way up the mountains sword in hand, and to force a passage. But Philip's army being possessed of the heights, showered down their darts and arrows upon the Romans from every quarter. Several sharp contests ensued, in which many were killed and wounded on both sides, but none that were likely to be decisive.

In the mean time, some shepherds of those mountains came to the consul with a discovery of a winding way, neglected by the enemy, by which they promised to bring his army to the top in three days at the farthest. And to confirm the truth of what they had said, they brought Charops the son of Machatus, prince of the Epirots; who was a friend to the Romans, and privately assisted them out of fear of Philip. As Flaminius could confide in him, he sent away a tribune with four thousand foot and three hundred horse. The shepherds in bonds led the way. In the day time they lay still in the hollows of the woods, and in the night they marched; for the moon was then at full. Flaminius having detached this party, let his main body rest the three days, and only had some slight skirmishes with the enemy to take up their attention. But the day that he expected those who had taken the circuit, to appear upon the heights, he drew out his forces early, both the heavy and light-armed, and dividing them into three parts, himself led the van; marching his men along the narrowest path by the side of the river. The Macedonians galled him with their darts; but he maintained the combat notwithstanding the disadvantage of ground; and the other two parties fought with all the spirit of emulation, and clung to the rocks with astonishing ardour.

In the mean time the sun arose, and a smoke appeared at a distance, not very strong, but like the

mist of the hills. Being on the back of the enemy, they did not observe it, for it came from the troops who had reached the top. Amidst the fatigue of the engagement, the Romans were in doubt whether it was a signal or not, but they inclined to believe it the thing they wished. And when they saw it increase, so as to darken the air, and to mount higher and higher, they were well assured that it came from the fires which their friends had lighted. Hereupon they set up loud shouts, and charging the enemy with greater vigour, pushed them into the most craggy places. The shouts were re-echoed by those behind at the top of the mountain. And now the Macedonians fled with the utmost precipitation. Yet there were not above two thousand slain, the pursuit being impeded by the difficulty of the ascent. The Romans, however, pillaged the camp, seized the money and slaves, and became absolute masters of the pass.

They then traversed all Epirus, but with such order and discipline, that though they were at a great distance from their ships and the sea, and had not the usual monthly allowance of corn, or convenience of markets, yet they spared the country, which at the same time abounded in every thing. For Flaminius was informed that Philip, in his passage or rather flight through Thessaly, had compelled the people to quit their habitations, and retire to the mountains, had burned the towns, and had given as plunder to his men what was too heavy or cumbersome to be carried off; and so had in a manner yielded up the country to the Romans. The Consul, therefore, made a point of it to prevail with his men to spare it as their own, to march through it as land already ceded to them.

The event soon showed the benefit of this good order. For as soon as they entered Thessaly, all its cities declared for them; and the Greeks within Thermopylæ longed for the protection of Flaminius, and gave up their hearts to him. The Achæans re-

nounced their alliance with Philip, and by a solemn decree resolved to take part with the Romans against him. And though the Ætolians, who at that time were strongly attached to the Romans, made the Opuntians an offer to garrison and defend their city, they refused it; and having sent for Flaminius, put themselves in his hands.

It is reported of Pyrrhus, when from an eminence he had first a prospect of the disposition of the Roman army, that he said, "I see nothing barbarian-like in the ranks of these barbarians." Indeed, all who once saw Flaminius, spoke of him in the same terms. They had heard the Macedonians represent him as the fierce commander of a host of barbarians, who was come to ruin and destroy, and to reduce all to slavery: and, when afterwards they met a young man of a mild aspect, who spoke very good Greek, and was a lover of true honour, they were extremely taken with him, and excited the kind regards of their cities to him, as to a general who would lead them to liberty.

After this, Philip seeming inclined to treat, Flaminius came to an interview with him*, and offered him peace and friendship with Rome, on condition that he left the Grecians free, and withdrew his garrisons from their cities. And as he refused those terms, it was obvious, even to the partisans of Philip, that the Romans were not come to fight against the Greeks, but for Greece against the Macedonians.

The rest of Greece acceding voluntarily to the confederacy, the Consul entered Bœotia, but in a peaceable manner, and the chief of the Thebans came to meet him. They were inclined to the Macedonian interest on account of Barchyllas, but they honoured and respected Flaminius, and were willing to preserve the friendship of both. Flaminius received them with great goodness, embraced them, and went on slowly with them, asking various ques-

* See Polybius, Book xvii.

tions, and entertaining them with discourse, on purpose to give his soldiers time to come up. Thus advancing insensibly to the gates of Thebes, he entered the city with them. They did not indeed quite relish the thing, but they were afraid to forbid him, as he came so well attended. Then, as if he had been no ways master of the town, he endeavoured by persuasion to bring it to declare for the Romans; king Attalus seconding him, and using all his rhetoric to the Thebans. But that prince, it seems, in his eagerness to serve Flaminus, exerting himself more than his age could bear, was seized, as he was speaking, with a giddiness or rheum, which made him swoon away. A few days after, his fleet conveyed him into Asia, and he died there. As for the Bœotians, they took part with the Romans.

As Philip sent an embassy to Rome, Flaminus also sent his agents to procure a decree of the senate prolonging his commission if the war continued, or else empowering him to make peace. For his ambition made him apprehensive, that if a successor were sent, he should be robbed of all the honour of the war. His friends managed matters so well for him, that Philip failed in his application, and the command was continued to Flaminus. Having received the decree, he was greatly elevated in his hopes, and marched immediately into Thessaly to carry on the war against Philip. His army consisted of more than twenty-six thousand men, of whom the Ætolians furnished six thousand foot, and three hundred horse. Philip's forces were not inferior in number. They marched against each other, and arrived near Scotusa, where they proposed to decide the affair with the sword. The vicinity of two such armies had not the usual effect, to strike the officers with a mutual awe; on the contrary, it increased their courage and ardour; the Romans being ambitious to conquer the Macedonians, whose valour and power Alexander had rendered so famous, and the Macedonians hoping, if

they could beat the Romans, whom they looked upon as a more respectable enemy than the Persians, to raise the glory of Philip above that of Alexander. Flaminius, therefore, exhorted his men to behave with the greatest courage and gallantry, as they had to contend with brave adversaries in so glorious a theatre as Greece. On the other side, Philip, in order to address his army, ascended an eminence without his camp, which happened to be a burying-place, either not knowing it to be so, or in the hurry not attending to it. There he began an oration, such as is usual before a battle; but the omen of a sepulchre spreading a dismal melancholy among the troops, he stopped, and put off the action till another day.

Next morning at day-break, after a rainy night, the clouds turning into a mist, darkened the plain; and, as the day came on, a foggy thick air descending from the hills, covered all the ground between the two camps. Those, therefore, that were sent out on both sides, to seize posts or to make discoveries, soon meeting unawares, engaged at the *Cynoscephalæ*, which are sharp tops of hills standing opposite each other, and so called from their resemblance to the heads of dogs. The success of these skirmishes was various, by reason of the unevenness of the ground, the same parties sometimes flying and sometimes pursuing; and reinforcements were sent on both sides, as they found their men hard pressed and giving way; till at length, the day clearing up, the action became general. Philip, who was in the right wing, advanced from the rising ground with his whole phalanx against the Romans, who could not, even the bravest of them, stand the shock of the united shields and the projected spears*. But the Macedonian left wing

* The pike of the fifth man in file projected beyond the front. There was, therefore, an amazing strength in the phalanx, while it stood firm. But it had its inconveniences. It could not act at all except in a level and clear field.

POLYB. lib. xvii. sub sin.

being separated and intersected by the hills*, Flaminus observing that, and having no hopes on the side where his troops gave way, hastened to the other, and there charged the enemy, where, on account of the inequality and roughness of the country, they could not keep in the close form of a phalanx, nor line their ranks to any great depth, but were forced to fight man to man, in heavy and unwieldy armour. For the Macedonian phalanx is like an animal of enormous strength, while it keeps in one body, and preserves its union of locked shields; but when that is broken, each particular soldier loses of his force, as well because of the form of his armour, as because the strength of each consists rather in his being a part of the whole, than in his single person. When these were routed, some gave chase to the fugitives; others took those Macedonians in flank who were still fighting, the slaughter was great, and the wing, lately victorious, soon broke in such a manner, that they threw down their arms and fled. There were no less than eight thousand slain, and about five thousand were taken prisoners. That Philip himself escaped, was chiefly owing to the Ætolians, who took to plundering the camp, while the Romans were busied in the pursuit, so that at their return there was nothing left for them.

This from the first occasioned quarrels and mutual reproaches. But afterwards Flaminus was hurt much more sensibly, when the Ætolians ascribed the victory to themselves†, and endeavoured to prepossess the Greeks that the fact was really so. This report got such ground, that the poets and others, in the

* Plutarch makes no mention of the elephants, which, according to Livy and Polybius, were very serviceable to Flaminus.

† Polybius informs us, that the Macedonians in the first encounter had the advantage, and beat the Romans from the tops of the mountains they had gained. And he affirms, that in all probability the Romans would have been put to flight, had they not been supported by the Ætolian cavalry.

verses that were composed and sung on this occasion, put them before the Romans. The verses most in vogue were the following:

Stranger! unwept, unhonour'd with a grave,
See thrice ten thousand bodies of the brave!
The fierce Ætolians, and the Latian power
Led by Flaminius, ruled the vengeful hour:
Emathia's scourge, beneath whose stroke they bled,
And swifter than the roe the mighty Philip fled.

Alcæus wrote this epigram in ridicule of Philip, and purposely misrepresented the number of the slain. The epigram was indeed in every body's mouth, but Flaminius was much more hurt by it than Philip: for the latter parodied Alcæus, as follows:

Stranger! unleaved, unhonour'd e'en with bark,
See this sad tree, the gibbet of Alcæus!

Flaminius, who was ambitious of the praise of Greece, was not a little provoked at this; and therefore managed every thing afterwards by himself, paying very little regard to the Ætolians. They in their turn indulged their resentment; and, when Flaminius had admitted proposals for an accommodation, and received an embassy for that purpose from Philip, the Ætolians exclaimed in all the cities of Greece, that he sold the peace to the Macedonian, at a time when he might have put a final period to the war, and have destroyed that empire which first enslaved the Grecians. These speeches, though groundless, greatly perplexed the allies; but Philip coming in person to treat, and submitting himself and his kingdom to the discretion of Flaminius and the Romans, removed all suspicion.

Thus Flaminius put an end to the war. He restored Philip his kingdom, but obliged him to quit all claim to Greece: he fined him a thousand talents; took away all his ships except ten; and sent Demetrius, one of his sons, hostage to Rome. In this pacification, he made a happy use of the present, and

wisely provided for the time to come. For Hannibal the Carthaginian, an inveterate enemy to the Romans, and now an exile, being at the court of Antiochus*, exhorted him to meet fortune, who opened her arms to him; and Antiochus himself seeing his power very considerable, and that his exploits had already gained him the title of the Great, began now to think of universal monarchy, and particularly of setting himself against the Romans. Had not Flaminius, therefore, in his great wisdom foreseen this, and made peace†, Antiochus might have joined Philip in the war with Greece, and those two kings, then the most powerful in the world, have made a common cause of it; which would have called Rome again to as great conflicts and dangers as she had experienced in the war with Hannibal. But Flaminius, by thus putting an intermediate space of peace between the two wars, and finishing the one before the other began, cut off at once the last hope of Philip, and the first of Antiochus.

The ten commissioners now sent by the senate to assist Flaminius advised him to set the rest of Greece free, but to keep garrisons in the cities of Corinth, Chalcis, and Demetrias, to secure them in case of a war with Antiochus. But the Ætolians, always severe in their accusations, and now more so than ever, endeavoured to excite a spirit of insurrection in the cities, calling upon Flaminius to knock off the shackles of Greece; for so Philip used to term those cities. They asked the Greeks, “if they did not find their chain very comfortable, now it was more polished, though heavier than before; and if they did not consider Flaminius as the greatest of benefactors, for

* This is a mistake. Hannibal did not come to the court of Antiochus till the year after Flaminius had proclaimed liberty to Greece at the Isthmian games; Cato and Valerius Flaccus, who were then consuls, having sent an embassy to Carthage to complain of him.

† Polybius tells us, Flaminius was induced to conclude a peace upon the intelligence he had received, that Antiochus was marching towards Greece with a powerful army; and he was afraid Philip might lay hold on that advantage to continue the war.

unfettering their feet, and binding them by the neck." Flaminius, afflicted at these clamours, begged of the council of deputies, and at last prevailed with them, to deliver those cities from the garrisons, in order that his favour to the Grecians might be perfect and entire.

They were then celebrating the Isthmian games, and an innumerable company was seated to see the exercises. For Greece was now enjoying full peace after a length of wars, and, big with the expectations of liberty, had given into these festivities on that occasion. Silence being commanded by sound of trumpet, an herald went forth and made proclamation, "That the Roman senate, and Titus Quinctius Flaminius, the general and proconsul, having vanquished king Philip and the Macedonians, took off all impositions, and withdrew all garrisons from Greece, and restored liberty, and their own laws and privileges, to the Corinthians, Locrians, Phocians, Eubœans, Achæans, Phthistæ, Magnesians, Thes-salians, and Perrhæbians."

At first the proclamation was not generally or distinctly heard, but a confused murmur ran through the theatre; some wondering, some questioning, and others calling upon the herald to repeat what he had said. Silence being again commanded, the herald raised his voice, so as to be heard distinctly by the whole assembly. The shout which they gave, in the transport of joy, was so prodigious, that it was heard as far as the sea. The people left their seats; there was no farther regard paid to the diversions; all hastened to embrace and address the preserver and protector of Greece. The hyperbolical accounts that have often been given of the effect of loud shouts, were verified on that occasion. For the crows, which then happened to be flying over their heads, fell into the theatre. The breaking of the air seems to have been the cause. For the sound of many united voices being violently strong, the parts of the air are

separated by it, and a void is left, which affords the birds no support. Or perhaps the force of the sound strikes the birds like an arrow, and kills them in an instant. Or possibly a circular motion is caused in the air, as a whirlpool is produced in the sea by the agitations of a storm.

If Flaminius, as soon as he saw the assembly risen, and the crowd rushing towards him, had not avoided them, and got under covert, he must have been surrounded, and, in all probability, suffocated by such a multitude. When they had almost spent themselves in acclamations about his pavilion, and night was now come, they retired; and whatever friends or fellow-citizens they happened to see, they embraced and caressed again, and then went and concluded the evening together in feasting and merriment. There, no doubt, redoubling their joy, they began to recollect and talk of the state of Greece: they observed, "That notwithstanding the many great wars she had been engaged in for liberty, she had never gained a more secure or agreeable enjoyment of it, than now when others had fought for her; that glorious and important prize now hardly costing them a drop of blood, or a tear. That, of human excellencies, valour and prudence were but rarely met with, but that justice was still more uncommon. That such generals as Agesilaus, Lysander, Nicias, and Alcibiades, knew how to manage a war, and to gain victories both by sea and land; but they knew not how to apply their success to generous and noble purposes. So that if one excepted the battles of Marathon, of Salamis, Plataea, and Thermopylae, and the actions of Cimon upon the Eurymedon, and near Cyprus, Greece had fought to no other purpose but to bring the yoke upon herself, all the trophies she had erected were monuments of her dishonour, and at last her affairs were ruined by the unjust ambition of her chiefs. But these strangers, who had scarce

a spark of any thing Grecian left*, who scarce retained a faint tradition of their ancient descent from us, from whom the least inclination, or even word in our behalf, could not have been expected; these strangers have run the greatest risks, and submitted to the greatest labours, to deliver Greece from her cruel and tyrannic masters, and to crown her with liberty again."

These were the reflections the Grecians made, and the actions of Flaminius justified them, being quite agreeable to his proclamation. For he immediately despatched Lentulus into Asia, to set the Bargyllians free, and Titillius† into Thrace, to draw Philip's garrisons out of the towns and adjacent islands. Publius Villius set sail in order to treat with Antiochus about the freedom of the Grecians under him. And Flaminius himself went to Chalcis, and sailed from thence to Magnesia, where he removed the garrison, and put the government again in the hands of the people.

At Argos, being appointed director of the Nemean games, he settled the whole order of them in the most agreeable manner, and on that occasion caused liberty to be proclaimed again by the crier. And as he passed through the other cities, he strongly recommended to them an adherence to law, a strict course of justice, and domestic peace and unanimity. He healed their divisions; he restored their exiles. In short, he took not more pleasure in the conquest of the Macedonians, than in reconciling the Greeks to each other; and their liberty now appeared the least of the benefits he had conferred upon them.

It is said, that when Lycurgus the orator had delivered Xenocrates the philosopher out of the hands

* According to Dionysius of Halicarnassus, Rome was stocked with inhabitants at first, chiefly from those Grecian colonies which had settled in the south of Italy before the time of Romulus.

† Polybius and Livy call him Lucius Stertinus.

of the taxgatherers who were hurrying him to prison for the tax paid by strangers, and had prosecuted them for their insolence; Xenocrates afterwards meeting the children of Lycurgus, said to them, "Children, I have made a noble return to your father for the service he did me; for all the world praise him for it." But the returns which attended Flaminus and the Romans, for their beneficence to the Greeks, terminated not in praises only, but justly procured them the confidence of all mankind, and added greatly to their power. For now a variety of people not only accepted the governors set over them by Rome, but even sent for them, and begged to be under their government. And not only cities and commonwealths, but kings, when injured by other kings, had recourse to their protection. So that, the divine assistance too perhaps co-operating, in a short time the whole world became subject to them. Flaminus also valued himself most upon the liberty he had bestowed on Greece. For having dedicated some silver bucklers together with his own shield, at Delphi, he put upon them the following inscription:

Ye Spartan twins, whot amed the foaming steed,
 Ye friends, ye patrons of each glorious deed,
 Behold Flaminus of Æneas' line,
 Presents this offering at your awful shrine.
 Ye sons of love, your generous paths he trod,
 And snatch'd from Greece each little tyrant's rod.

He offered also to Apollo a golden crown, with these verses inscribed on it:

See grateful Titus homage pay
 To thee, the glorious god of day;
 See him with gold thy locks adorn,
 Thy locks which shed th' ambrosial morn.
 O grant him fame and every gift divine,
 Who led the warriors of Æneas' line.

The Grecians have had the noble gift of liberty twice conferred upon them in the city of Corinth: by Flaminus then, and by Nero in our times. It was

granted both times during the celebration of the Isthmian games. Flaminius had it proclaimed by an herald; but Nero himself declared the Grecians free and at liberty to be governed by their own laws, in an oration which he made from the rostrum in the public assembly. This happened long after*.

Flaminius next undertook a very just and honourable war against Nabis, the wicked and abandoned tyrant of Lacedæmon; but in this case he disappointed the hopes of Greece. For, though he might have taken him prisoner, he would not; but struck up a league with him, and left Sparta unworthily in bondage! whether it was that he feared, if the war was drawn out to any length, a successor would be sent him from Rome, who would rob him of the glory of it; or whether in his passion for fame he was jealous of the reputation of Philopœmen: a man who on all occasions had distinguished himself among the Greeks, and in that war particularly had given wonderful proofs both of courage and conduct; inso-much that the Achæans gloried in him as much as in Flaminius, and paid him the same respect in their theatres. This greatly hurt Flaminius; he could not bear that an Arcadian, who had only commanded in some inconsiderable wars upon the confines of his own country, should be held in equal admiration with a Roman Consul, who had fought for all Greece. Flaminius, however, did not want apologies for his conduct: for he said, "He put an end to the war, because he saw he could not destroy the tyrant without involving all the Spartans in the mean time in great calamities†."

* Two hundred and sixty-three years.

† Livy touches upon this reason; but at the same time he mentions others more to the honour of this great man. Winter was now coming on, and the siege of Sparta might have lasted a considerable time. The enemy's country was so exhausted, that it could not supply him with provisions, and it was difficult to get convoys from any other quarter. Besides, Villius was returned from the court of Antiochus, and brought advice that the peace with that prince was not to

The Achæans decreed Flaminus many honours, but none seemed equal to his services, unless it were one present, which pleased him above all the rest. It was this: The Romans who had the misfortune to be taken prisoners in the war with Hannibal, were sold for slaves, and dispersed in various places. Twelve hundred of them were now in Greece. That sad reverse of fortune made them always unhappy, but now (as might be expected) they were still more so, when they met their sons, their brothers, or their acquaintance, and saw them free while they were slaves, and conquerors while they were captives. Flaminus did not pretend to take them from their masters, though his heart sympathized with their distress. But the Achæans redeemed them at the rate of five minæ a man, and having collected them together, made Flaminus a present of them, just as he was going on board; so that he set sail with great satisfaction, having found a glorious recompence for his glorious services, a return suitable to a man of such humane sentiments and such a lover of his country. This indeed made the most illustrious part of his triumph. For these poor men got their heads shaved, and wore the cap of liberty, as the custom of slaves is upon their manumission, and in this habit they followed the chariot of Flaminus. But to add to the splendour of the show, there were the Grecian helmets, the Macedonian targets and spears, and the other spoils carried in great pomp before him. And the quantity of money was not small; for, as Itanus relates it, there were carried in this triumph three thousand seven hundred and thirteen pounds of unwrought gold, forty-three thousand two hundred and seventy of silver, fourteen thousand five hundred and fourteen pieces of coined gold called Philippics; be-
be depended upon. In fact, he had already entered Europe with a fleet and army more numerous than before. And what forces had they to oppose him, in case of a rupture, if Flaminus continued to employ his in the siege of Sparta? Liv. xxxiv. 33, 34.

sides which, Philip owed a thousand talents. But the Romans were afterwards prevailed upon, chiefly by the mediation of Flaminius, to remit this debt; Philip was declared their ally, and his son, who had been with them as an hostage, sent home.

After this Antiochus passed over into Greece with a great fleet and a powerful army, and solicited the states to join him. The Ætolians, who had been a long time ill affected to the Romans, took his part, and suggested this pretence for the war, that he came to bring the Grecians liberty. The Grecians had no want of it, for they were free already; but, as he had no better cause to assign, they instructed him to cover his attempt with that splendid pretext.

The Romans, fearing, on this account, a revolt in Greece, as well as the strength of Antiochus, sent the Consul Manius Acilius to command in the war, but appointed Flaminius his lieutenant*, for the sake of his influence in Greece. His appearance there immediately confirmed such as were yet friends, in their fidelity, and prevented those who were wavering from an entire defection. This was effected by the respect they bore him; for it operated like a potent remedy at the beginning of a disease. There were few, indeed, so entirely gained and corrupted by the Ætolians, that his interest did not prevail with them; yet even these, though he was much exasperated against them at present, he saved after the battle. For Antiochus, being defeated at Thermopylæ, and forced to fly, immediately embarked for Asia. Upon this, the Consul Manius went against some of the Ætolians, and besieged their towns, abandoning others to Philip. Thus great ravages were committed by the Macedonians among the Dolopians and Magnesians on one hand, and among the Athamians and Aperantians on the other; and Manius himself, having sacked the city of Heraclea, besieged

* According to Livy, it was not Titus, but Lucius Quinctius who was appointed lieutenant to Glabrio.

Naupactus, then in the hands of the Ætolians. But Flaminius, being touched with compassion for Greece, went from Peloponnesus to the Consul by water. He began with remonstrating, that the Consul, though he had won the victory himself, suffered Philip to reap the fruits of it; and that while, to gratify his resentment, he spent his time about one town, the Macedonians were subduing whole provinces and kingdoms. The besieged happened to see Flaminius, called to him from the walls, stretched out their hands, and begged his interposition. He gave them no answer, but turned round and wept, and then immediately withdrew. Afterwards, however, he discoursed with Manius so effectually, that he appeased his anger, and procured the Ætolians a truce, and time to send deputies to Rome, to petition for favourable terms.

But he had much greater difficulties to combat, when he applied to Manius in behalf of the Chalcidians. The Consul was highly incensed at them, on account of the marriage which Antiochus celebrated among them, even after the war was begun; a marriage every way unsuitable as well as unseasonable; for he was far advanced in years, and the bride very young. The person he thus fell in love with was daughter to Cleoptolemus, and a virgin of incomparable beauty. This match brought the Chalcidians entirely into the king's interest, and they suffered him to make use of their city as a place of arms. After the battle he fled with great precipitation to Chalcis, and taking with him his young wife, his treasures, and his friends, sailed from thence to Asia. And now Manius in his indignation marched directly against Chalcis, Flaminius followed, and endeavoured to appease his resentment. At last he succeeded, by his assiduities with him and the most respectable Romans who were likely to have an influence upon him. The Chalcidians, thus saved from destruction, consecrated the most beautiful and the noblest of

their public edifices to Titus Flaminus; and such inscriptions as these are to be seen upon them to this day: "The people dedicated this Gymnasium to Titus and Hercules: the people consecrate the Delphinium to Titus and Apollo." Nay, what is more, even in our days a priest of Titus is formally elected and declared; and on occasions of sacrifice to him, when the libations are over, they sing an hymn, the greatest part of which, for the length of it, I omit, and only give the conclusion:

While Rome's protecting power we prove,
Her faith adore, her virtues love,
Still, as our strains to heaven aspire,
Let Rome and Titus wake the lyre!
To these our grateful altars blaze,
And our long Pæans pour immortal praise.

The rest of the Grecians conferred upon him all due honours; and what realized those honours, and added to their lustre, was the extraordinary affection of the people, which he had gained by his lenity and moderation. For if he happened to be at variance with any one, upon account of business, or about a point of honour, as, for instance, with Philopœmen, and with Diophanes general of the Achæans, he never gave into malignity, or carried his resentment into action, but let it expire in words, in such expostulations as the freedom of public debates may seem to justify. Indeed, no man ever found him vindictive, but he often discovered a hastiness and passionate turn. Setting this aside, he was the most agreeable man in the world, and a pleasantry mixed with strong sense distinguished his conversation. Thus, to divert the Achæans from their purpose of conquering the island of Zacynthus, he told them, "It was as dangerous for them to put their heads out of Peloponnesus, as it was for the tortoise to trust his out of his shell." In the first conference which Philip and he had about peace, Philip taking occasion to say, "Titus, you come with a numerous retinue,

whereas I come quite alone:" Flaminius answered, "No wonder if you come alone, for you have killed all your friends and relations." Dinocrates the Messenian being in company at Rome, drank until he was intoxicated, and then put on a woman's habit, and danced in that disguise. Next day he applied to Flaminius, and begged his assistance in a design which he had conceived, to withdraw Messene from the Achæan league. Flaminius answered, "I will consider of it; but I am surprised that you, who conceive such great designs, can sing and dance at a carousal." And when the ambassadors of Antiochus represented to the Achæans, how numerous the king's forces were, and, to make them appear still more so, reckoned them up by all their different names: "I supped once," said Flaminius, "with a friend; and upon my complaining of the great number of dishes, and expressing my wonder how he could furnish his table with such a vast variety; he not uneasy about that, said my friend, for it is all hog's flesh, and the difference is only in the dressing and the sauce. In like manner, I say to you, my Achæan friends, be not astonished at the number of Antiochus's forces, at these pikemen, these halberdiers and cuirassiers; for they are all Syrians, only distinguished by the trifling arms they bear."

After these great actions in Greece, and the conclusion of the war with Antiochus, Flaminius was created Censor. This is the chief dignity in the state, and the crown, as it were, of all its honours. He had for colleague the son of Marcellus, who had been five times Consul. They expelled four senators who were men of no great note: and they admitted as citizens all who offered, provided that their parents were free. But they were forced to this by Terentius Culeo, a Tribune of the people, who, in opposition to the nobility, procured such orders from the commons. Two of the greatest and most powerful men of those times, Scipio Africanus and Marcus Cato, were then

at variance with each other. Flaminius appointed the former of these president of the senate, as the first and best man in the commonwealth; and with the latter he entirely broke, on the following unhappy occasion. Titus had a brother named Lucius Quinctius Flaminius, unlike him in all respects, but quite abandoned in his pleasures, and regardless of decorum. This Lucius had a favourite boy whom he carried with him, even when he commanded armies and governed provinces. One day, as they were drinking, the boy, making his court to Lucius, said, "I love you so tenderly, that preferring your satisfaction to my own, I left a show of gladiators, to come to you, though I have never seen a man killed." Lucius, delighted with the flattery, made answer, "If that be all, you need not be in the least uneasy, for I shall soon satisfy your longing." He immediately ordered a convict to be brought from the prison, and having sent for one of his lictors, commanded him to strike off the man's head, in the room where they were carousing. Valerius Antias writes, that this was done to gratify a mistress. And Livy relates, from Cato's writings, that a Gaulish deserter being at the door with his wife and children, Lucius took him into the banqueting-room, and killed him with his own hand; but it is probable, that Cato said this to aggravate the charge. For that the person killed was not a deserter, but a prisoner, and a condemned one too, appears from many writers, and particularly from Cicero, in his Treatise on Old Age, where he introduces Cato himself giving that account of the matter.

Upon this account, Cato, when he was Censor, and set himself to remove all obnoxious persons from the senate, expelled Lucius, though he was of Consular dignity. His brother thought this proceeding reflected dishonour upon himself; and they both went into the assembly in the form of suppliants, and besought the people with tears, that Cato might be

obliged to assign his reason for fixing such a mark of disgrace upon so illustrious a family. The request appeared reasonable. Cato without the least hesitation came out, and standing up with his colleague, interrogated Titus, whether he knew any thing of that feast. Titus answering in the negative, Cato related the affair, and called upon Lucius to declare upon oath, whether it was not true. As Lucius made no reply, the people determined the note of infamy to be just, and conducted Cato home with great honour, from the tribunal.

Titus, greatly concerned at his brother's misfortune, leagued with the inveterate enemies of Cato, and gaining a majority in the senate, quashed and annulled all the contracts, leases, and bargains which Cato had made, relating to the public revenues; and stirred up many and violent prosecutions against him. But I know not whether he acted well, or agreeably to good policy, in thus becoming a mortal enemy to a man who had only done what became a lawful magistrate and a good citizen, for the sake of one who was a relation indeed, but an unworthy one, and who had met with the punishment he deserved. Some time after, however, the people being assembled in the theatres to see the shows, and the senate seated, according to custom, in the most honourable place, Lucius was observed to go in an humble and dejected manner, and sit down upon one of the lowest benches. The people could not bear to see this, but called out to him to go up higher, and ceased not until he went to the Consular bench, who made room for him.

The native ambition of Flaminius was applauded, while it found sufficient matter to employ itself upon in the wars we have given account of. And his serving in the army as a Tribune, after he had been Consul, was regarded with a favourable eye, though no one required it of him. But when he was arrived at an age that excused him from all employments, he was blamed for indulging a violent passion for fame,

and a youthful impetuosity in that inactive season of life. To some excess of this kind seems to have been owing his behaviour with respect to Hannibal*, at which the world was much offended. For Hannibal having fled his country, took refuge first at the court of Antiochus. But Antiochus, after he had lost the battle of Phrygia, gladly accepting conditions of peace, Hannibal was again forced to fly; and, after wandering through many countries, at length settled in Bithynia, and put himself under the protection of Prusias. The Romans knew this perfectly well, but they took no notice of it, considering him now as a man enfeebled by age, and overthrown by fortune. But Flaminius, being sent by the senate upon an embassy to Prusias about other matters, and seeing Hannibal at his court, could not endure that he should be suffered to live. And though Prusias used much intercession and entreaty in behalf of a man who came to him as a suppliant, and lived with him under the sanction of hospitality, he could not prevail.

It seems there was an ancient oracle, which thus prophesied concerning the end of Hannibal,

Libyssan earth shall hide the bones of Hannibal.

He therefore thought of nothing but ending his days at Carthage, and being buried in Libya. But in Bithynia there is a sandy place near the sea, which has a small village in it called Libyssa. In this neighbourhood Hannibal lived. But having always been apprized of the timidity of Prusias, and distrusting him on that account, and dreading withal the

* Flaminius was no more than forty-four years of age, when he went ambassador to Prusias. It was not therefore an unseasonable desire of a public character, or extravagant passion for fame, which was blamed in him on this occasion, but an unworthy persecution of a great, though unfortunate man. We are inclined however to think, that he had secret instructions from the senate for what he did: for it is not probable that a man of his mild and humane disposition would choose to hunt down an old unhappy warrior: and Plutarch confirms this opinion afterwards.

attempts of the Romans, he had some time before ordered several subterraneous passages to be dug under his house; which were continued a great way under ground, and terminated in several different places, but were all undiscernible without. As soon as he was informed of the orders which Flaminius had given, he attempted to make his escape by those passages; but finding the king's guards at the outlets, he resolved to kill himself. Some say, he wound his cloak about his neck, and ordered his servant to put his knees upon his back, and pull with all his force, and not to leave twisting till he had quite strangled him. Others tell us, that, like Themistocles and Midas, he drank bull's blood. But Livy writes, that having poison in readiness, he mixed it for a draught; and taking the cup in his hand, "Let us deliver the Romans," said he, "from their cares and anxieties, since they think it too tedious and dangerous to wait for the death of a poor hated old man. Yet shall not Titus gain a conquest worth envying, or suitable to the generous proceedings of his ancestors, who sent to caution Pyrrhus, though a victorious enemy, against the poison that was prepared for him."

Thus Hannibal is said to have died. When the news was brought to the senate, many in that august body were highly displeased. Flaminius appeared too officious and cruel in his precautions, to procure the death of Hannibal, now tamed by his misfortunes, like a bird that through age had lost its tail and feathers, and suffered to live so. And as he had no orders to put him to death, it was plain that he did it out of a passion for fame, and to be mentioned in aftertimes as the destroyer of Hannibal*. On this occasion they recollected and admired more than ever, the humane and generous behaviour of Scipio

* If this was really the motive of Flaminius, and nothing of a political tendency entered into this dastardly destruction of that great general, it would hardly be possible for all the virtues, all the triumphs of the Roman, to redeem him from the infamy of so base an action.

Africanus ; for when he had vanquished Hannibal in Africa, at a time when he was extremely formidable, and deemed invincible, he neither insisted on his banishment, nor demanded him of his fellow citizens ; but, as he had embraced him at the conference which he had with him before the battle ; so, after it, when he settled the conditions of peace, he offered not the least affront or insult to his misfortunes.

It is reported that they met again at Ephesus, and Hannibal, as they walked together, taking the upper hand, Africanus suffered it, and walked on without the least concern. Afterwards they fell into conversation about great generals, and Hannibal asserted that Alexander was the greatest general the world had ever seen, that Pyrrhus was the second, and himself the third. Scipio smiled at this, and said, “ But what rank would you have placed yourself in, if I had not conquered you ? ” “ O, Scipio ! ” said he “ then I would not have placed myself the third, but the first.”

The generality admiring this moderation of Scipio, found the greater fault with Flaminius for taking the spoils of an enemy, whom another man had slain. There were some indeed, who applauded the thing, and observed, “ That while Hannibal lived, they must have looked upon him as a fire, which wanted only to be blown into a flame. That when he was in the vigour of his age, it was not his bodily strength or his right hand which was so dreadful to the Romans, but his capacity and experience, together with his innate rancour and hatred to their name. And that these are not altered by age ; for the native disposition still overrules the manners ; whereas fortune, far from remaining the same, changes continually, and by new hopes invites those to new enterprises who were ever at war with us in their hearts.” And the subsequent events contributed still more to the justification of Flaminius. For, in the first place, Aristonicus, the son of a harper's daughter, on the strength of his being reputed the natural son of Eumenes, filled all

Asia with tumult and rebellion: and in the next place, Mithridates, after such strokes as he had met with from Sylla and Fimbria, and so terrible a destruction among his troops and officers, rose up stronger than ever against Lucullus, both by sea and land. Indeed, Hannibal was never brought so low as Caius Marius had been. For Hannibal enjoyed the friendship of a king, from whom he received liberal supplies, and with whose officers, both in the navy and army, he had important connexions; whereas Marius was a wanderer in Africa, and forced to beg his bread. But the Romans, who had laughed at his fall, soon after bled, in their own streets, under his rods and axes, and prostrated themselves before him. So true it is, that there is nothing either great or little at this moment, which is sure to hold so in the days to come; and that the changes we have to experience only determine with our lives. For this reason, some tell us, that Flaminius did not do this of himself, but that he was joined in commission with Lucius Scipio, and that the sole purpose of their embassy was to procure the death of Hannibal. As we have no account after this, of any political or military act of Flaminius, and only know that he died in his bed, it is time to come to the comparison.

FLAMINIUS AND PHILOPŒMEN COMPARED.

IF we consider the extensive benefits which Greece received from Flaminius, we shall find that neither Philopœmen, nor other Grecians more illustrious than Philopœmen, will stand the comparison with him. For the Greeks always fought against Greeks; but Flaminius, who was not of Greece, fought for that country. And at a time when Philopœmen, unable to defend his fellow-citizens who were engaged in a dangerous war, passed over into Crete, Flaminius

having vanquished Philip in the heart of Greece, set cities and whole nations free. If we examine into their battles, it will appear, that Philopœmen, while he commanded the Achæan forces, killed more Greeks, than Flaminius, in asserting the Grecian cause, killed Macedonians.

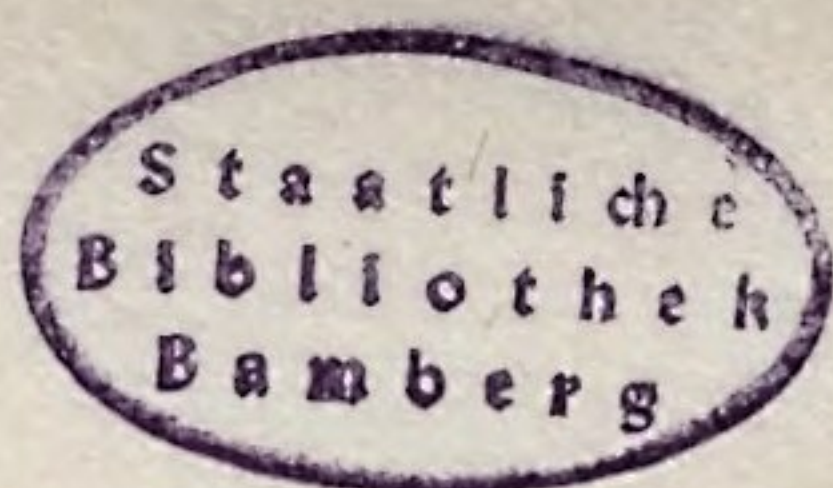
As to their failings, ambition was the fault of Flaminius, and obstinacy that of Philopœmen. The former was passionate and the latter implacable. Flaminius left Philip in his royal dignity, and pardoned the Ætolians; whereas Philopœmen, in his resentment against his country, robbed her of several of her dependencies. Besides, Flaminius was always a firm friend to those whom he had once served; but Philopœmen was ever ready to destroy the merit of his former kindnesses, only to indulge his anger. For he had been a great benefactor to the Lacedæmonians; yet afterwards he demolished their walls, and ravaged their country; and in the end entirely changed and overturned their constitution. Nay he seems to have sacrificed his life to his passion and perverseness, by too hastily and unseasonably invading Messenia; instead of taking, like Flaminius, every precaution for his own security and that of his troops.

But Philopœmen's military knowledge and experience was perfected by his many wars and victories. And, whereas Flaminius decided his dispute with Philip in two engagements; Philopœmen, by conquering in an incredible number of battles, left fortune no room to question his skill.

Flaminius, moreover, availed himself of the power of a great and flourishing commonwealth, and raised himself by its strength; but Philopœmen distinguished himself at a time when his country was upon the decline. So that the success of the one is to be ascribed solely to himself, and that of the other to all the Romans. The one had good troops to command; and the other made those so which he commanded.

And though the great actions of Philopœmen, being performed against Grecians, do not prove him a fortunate man, yet they prove him a brave man. For, where all other things are equal, great success must be owing to superior excellence. He had to do with two of the most warlike nations among the Greeks; the Cretans, who were the most artful; and the Lacedæmonians, who were the most valiant; and yet he mastered the former by policy, and the latter by courage. Add to this, that Flaminius had his men ready armed and disciplined to his hand; whereas Philopœmen had the armour of his to alter, and to new-model their discipline. So that the things which contribute most to victory were the invention of the one, while the other only practised what was already in use. Accordingly Philopœmen's personal exploits were many and great; but we find nothing of that kind remarkable in Flaminius. On the contrary, a certain Ætolian said, by way of raillery, "Whilst I ran, with my drawn sword, to charge the Macedonians, who stood firm and continued fighting, Titus was standing still, with his hands lifted up towards heaven, and praying."

It is true, all the acts of Flaminius were glorious, while he was general, and during his lieutenancy too: but Philopœmen showed himself no less serviceable and active among the Achæans, when in a private capacity, than when he had the command. For, when commander in chief, he drove Nabis out of the city of Messene, and restored the inhabitants to their liberty; but he was only in a private station when he shut the gates of Sparta against the general Diophanes, and against Flaminius, and by that means saved the Lacedæmonians. Indeed, nature had given him such talents for command, that he knew not only how to govern according to the laws, but how to govern the laws themselves, when the public good required it; not waiting for the formality of the people's appointing him, but rather employing them,



when the occasion demanded it. For he was persuaded, that, not he whom the people elect, but he who thinks best for the people, is the true general.

There was undoubtedly something great and generous in the clemency and humanity of Flaminius towards the Grecians; but there was something still greater and more generous in the resolution which Philopœmen showed in maintaining the liberties of Greece against the Romans. For it is a much easier matter to be liberal to the weak, than to oppose and to support a dispute with the strong. Since, therefore, after all our inquiry into the characters of these two great men, the superiority is not obvious, perhaps we shall not greatly err, if we give the Grecian the palm of generalship and military skill, and the Roman that of justice and humanity.

PYRRHUS.

SOME historians write, that Phæton was the first king after the deluge who reigned over the Thesprotians and Molossians, and that he was one of those who came with Pelasgus into Epirus. Others say, that Deucalion and Pyrrha, after they had built the temple of Dodona*, settled among the Molossians. In after times Neoptolemus†, the son of Achilles, taking his people with him, possessed himself of the country, and left a succession of kings after him, called *Pyrrhidæ*; for in his infancy he was called Pyrrhus; and he gave that name to one of his legitimate sons whom he had by Lanassa the daughter of Cleodes son of Hyllus. From that time Achilles had divine honours in Epirus, being styled there Aspetos (i. e. the Inimi-

* Probably it was only a druidical kind of temple.

† Between Deucalion's flood and the times of Neoptolemus, there was a space of about three hundred and forty years.

table). After these first kings, those that followed became entirely barbarous, and both their power and their actions sunk into the utmost obscurity. Tharrytas is the first whom history mentions as remarkable for polishing and improving his cities with Grecian customs*, with letters and good laws. Alcetas was the son of Tharrytas, Arybas of Alcetas; and of Arybas and Troias his queen was born Æacides. He married Phthia, the daughter of Menon the Thessalian, who acquired great reputation in the Lamian war, and, next to Leosthenes, was the most considerable of the confederates. By Phthia, Æacides had two daughters named Deidamia and Troias, and a son named Pyrrhus.

But the Molossians, rising against Æacides, deposed him, and brought in the sons of Neoptolemus†. On this occasion the friends of Æacides were taken and slain: only Androclides and Angelus escaped with his infant son, though he was much sought after by his enemies; and carried him off with his nurses and a few necessary attendants. This train rendered their flight difficult and slow, so that they were soon overtaken. In this extremity they put the child in the hands of Androcleon, Hippias, and Neander, three active young men whom they could depend upon, and ordered them to make the best of their way to Megaræ, a town in Macedonia; while they themselves, partly by entreaty, and partly by force, stopped the course of the pursuers till evening; when, having with much difficulty got clear of them, they hastened to join those who carried the young prince. At sunset they thought themselves near the summit of their hopes, but they met with a sudden disappointment. When they came to the river that runs by the town, it looked rough and dreadful; and upon trial, they

* Justin does not ascribe the civilizing of the Molossians to Tharrytas, but to Arybas the son of Alcetas I. who had himself been polished and humanized by his education at Athens.

† This Neoptolemus was the brother of Arybas.

found it absolutely unfordable. For the current being swelled by the late rains, was very high and boisterous, and darkness added to the horror. They now despaired of getting the child and his nurses over, without some other assistance; when perceiving some of the inhabitants of the place on the other side, they begged of them to assist their passage, and held up Pyrrhus towards them. But though they called out loud and entreated earnestly, the stream ran so rapid and made such a roaring, that they could not be heard. Some time was spent, while they were crying out on one side, and listening to no purpose on the other. At last one of Pyrrhus's company thought of peeling off a piece of oak bark, and of expressing upon it, with the tongue of a buckle, the necessities and fortunes of the child. Accordingly he put this in execution, and having rolled the piece of bark about a stone, which was made use of to give force to the motion, he threw it on the other side. Some say, he bound it fast to a javelin, and darted it over. When the people on the other side had read it, and saw there was not a moment to lose, they cut down trees, and made a raft of them, and crossed the river upon it. It happened that the first man who reached the bank, was named Achilles. He took Pyrrhus in his arms, and conveyed him over, while his companions performed the same service for his followers.

Pyrrhus and his train, having thus got safe over, and escaped the pursuers, continued their route, till they arrived at the court of Glaucias king of Illyria. They found the king sitting in his palace with the queen his consort*, and laid the child at his feet in the posture of a suppliant. The king, who stood in fear of Cassander, the enemy of Æacides, remained a long time silent, considering what part he should act. While Pyrrhus, of his own accord creeping

* Justin calls this princess Beroa, and says she was of the family of the Æacidæ; which must have been the reason of their seeking refuge for Pyrrhus in that court.

closer to him, took hold of his robe, and raising himself up to his knees, by this action first excited a smile, and afterwards compassion; for he thought he saw a petitioner before him begging his protection with tears. Some say, it was not Glaucias, but the altar of the domestic gods which he approached, and that he raised himself by embracing it; from which it appeared to Glaucias that heaven interested itself in the infant's favour. For this reason he put him immediately in the hands of the queen, and ordered her to bring him up with his own children. His enemies demanding him soon after, and Cassander offering two hundred talents to have him delivered up, Glaucias refused to do it; and when he came to be twelve years old, conducted him into Epirus at the head of an army, and placed him upon the throne.

Pyrrhus had an air of majesty rather terrible than august. Instead of teeth in his upper jaw he had one continued bone, marked with small lines resembling the divisions of a row of teeth. It was believed, that he cured the swelling of the spleen, by sacrificing a white cock, and with his right foot gently pressing the part affected, the patients lying upon their backs for that purpose. There was no person, however poor or mean, refused this relief, if requested. He received no reward, except the cock for sacrifice, and this present was very agreeable to him. It is also said, that the great toe of that foot had a divine virtue in it; for, after his death, when the rest of his body was consumed, that toe was found entire and untouched by the flames. But this account belongs not to the period we are upon.

When he was about seventeen years of age, and seemed to be quite established in his kingdom, he happened to be called out of his own territories, to attend the nuptials of one of Glaucias's sons, with whom he had been educated. On this occasion the Molossians revolting again, drove out his friends, pillaged his treasures, and put themselves once more

under Neoptolemus. Pyrrhus having thus lost the crown, and being in want of every thing, applied himself to Demetrius, the son of Antigonus, who had married his sister Deidamia. That princess, when very young, had been promised to Alexander the son of Roxana (by Alexander the Great;) but that family being unfortunately cut off, she was given, when she came to be marriageable, to Demetrius. In the great battle of Ipsus, where all the kings of the earth were engaged*, Pyrrhus accompanied Demetrius; and, though but young, bore down all before him, and highly distinguished himself among the combatants. Nor did he forsake Demetrius, when unsuccessful, but kept for him those cities of Greece with which he was entrusted: and when the treaty was concluded with Ptolemy, he went to Egypt as an hostage. There, both in hunting and other exercises, he gave Ptolemy proofs of his strength and indefatigable abilities. Observing, that among Ptolemy's wives, Berenice was she who had the greatest power, and was most eminent for virtue and understanding, he attached himself most to her. For he had a particular art of making his court to the great, while he overlooked those that were below him. And as in his whole conduct he paid great attention to decency, temperance, and prudence, Antigone, who was daughter to Berenice by her first husband Philip, was given him, in preference to many other young princes.

On this account he was held in greater honour than ever: and Antigone proving an excellent wife, procured him men and money, which enabled him to recover his kingdom of Epirus. At his arrival there, his subjects received him with open arms; for Neoptolemus was become obnoxious to the people, by reason of his arbitrary and tyrannical government.

* He says all the kings of the earth were engaged, because Lysimachus, Seleucus, Ptolemy, Cassander, Antigonus, and Demetrius were there in person. This battle was fought about 300 years before Christ.

Nevertheless, Pyrrhus, apprehending that Neoptolemus might have recourse to some of the other kings, came to an agreement with him, and associated him in the kingdom. But in process of time there were some who privately sowed dissension and jealousies between them. Pyrrhus's chief quarrel with Neoptolemus is said to have taken its rise as follows. It had been a custom for the kings of Epirus to hold an assembly at Passaron, a place in the province of the Molossians; where, after sacrificing to Jupiter *the warrior*, mutual oaths were taken by them and their subjects. The kings were sworn *to govern according to law*, and the people, *to defend the crown according to law*. Both the kings met on this occasion, attended by their friends, and after the ceremony, great presents were made on all sides. Gelon, who was very cordially attached to Neoptolemus, among the rest, paid his respects to Pyrrhus, and made him a present of two yoke of oxen*. Myrtilus, one of this prince's cupbearers, begged them of him; but Pyrrhus refused him, and gave them to another. Gelon perceiving that Myrtilus took the disappointment extremely ill, invited him to sup with him. After supper he solicited him to embrace the interest of Neoptolemus, and to poison Pyrrhus. Myrtilus seemed to listen to his suggestions with satisfaction, but discovered the whole to his master. Then, by his order, he introduced to Gelon, the chief cupbearer Alexicrates, as a person who was willing to enter into the conspiracy; for Pyrrhus was desirous to have more than one witness to so black an enterprise. Gelon being thus deceived, Neoptolemus was deceived with him; and, thinking the affair in great forwardness, could not contain himself, but in the excess of his joy mentioned it to his friends. One evening, in particular, being at supper with his sister Cadmia, he discovered the whole design, thinking nobody else

* This present was characteristical of the simplicity of ancient times.

within hearing. And indeed there was none in the room but Phænarete the wife of Samon chief keeper of Neoptolemus's cattle; and she laid upon a couch with her face turned towards the wall, and seemed to be asleep. She heard, however, the whole without being suspected, and went the next day to Antigone the wife of Pyrrhus, and related to her all that she had heard Neoptolemus say to his sister. This was immediately laid before Pyrrhus, who took no notice of it for the present. But, on occasion of a solemn sacrifice, he invited Neoptolemus to supper, and took that opportunity to kill him. For he was well assured that all the leading men in Epirus were strongly attached to him, and wanted him to remove Neoptolemus out of the way; that, no longer satisfied with a small share of the kingdom, he might possess himself of the whole: and by following his genius, rise to great attempts. And, as they had now a strong suspicion besides, that Neoptolemus was practising against him, they thought this was the time to prevent him by giving him the fatal blow.

In acknowledgment of the obligations he had to Berenice and Ptolemy, he named his son by Antigone *Ptolemy*, and called the city which he built in the Chersonese of Epirus, *Berenicis*. From this time he began to conceive many great designs, but his first hopes laid hold of all that was near home: and he found a plausible pretence to concern himself in the affairs of Macedonia. Antipater, the eldest son of Cassander, had killed his mother Thessalonica, and expelled his brother Alexander. Alexander sent to Demetrius for succour, and implored likewise the assistance of Pyrrhus. Demetrius, having many affairs upon his hands, could not presently comply: but Pyrrhus came and demanded, as the reward of his services, the city of *Nymphæa**, and all the ma-

* Dacier thinks Apollonia might be called *Nymphæa* from *Nymphæum*, a celebrated rock in its neighbourhood. Palmerius would read *Tymphæa*; that being the name of a town in those parts. There

ritime coast of Macedonia, together with Ambracia, Acarnania, and Amphilocia, which were some of the countries that did not originally belong to the kingdom of Macedon. The young prince agreeing to the conditions, Pyrrhus possessed himself of these countries, and secured them with his garrisons; after which, he went on conquering the rest for Alexander, and driving Antipater before him.

King Lysimachus was well inclined to give Antipater assistance, but he was so much engaged with his own affairs, that he could not find time for it. Recollecting, however, that Pyrrhus would refuse nothing to his friend Ptolemy, he forged letters in Ptolemy's name, enjoining him to evacuate Macedonia, and to be satisfied with three hundred talents from Antipater. But Pyrrhus no sooner opened the letters than he perceived the forgery. For instead of the customary salutation, *The father to his son greeting*, they began with *King Ptolemy to King Pyrrhus, greeting*. He inveighed against Lysimachus for the fraud, but listened, notwithstanding, to proposals of peace; and the three princes met to offer sacrifices on the occasion, and to swear upon the altar to the articles. A boar, a bull, and a ram being led up as victims, the ram dropped down dead of himself. The rest of the company laughed at the accident; but Theodotus the diviner advised Pyrrhus not to swear, declaring that the deity presignified the death of one of the kings; upon which he refused to ratify the peace.

Alexander's affairs were thus advantageously settled*; nevertheless Demetrius came. But it soon appeared that he came now unrequested, and that his presence excited rather fear than gratitude. When they had been a few days together, in mutual distrust they laid snares for each other; but Demetrius was a city called Nymphæum in the Taurica Chersonesus, but that could not be meant here.

* Alexander was murdered soon after.

finding the first opportunity, was beforehand with Alexander, killed him, and got himself proclaimed king of Macedon.

He had for a long time had subjects of complaint against Pyrrhus, on account of the inroads which he had made into Thessaly. Besides, that ambition to extend their dominions, which is a distemper natural to kings, rendered their neighbourhood mutually alarming. These jealousies increased after the death of Deidamia. At last, each having possessed himself of part of Macedonia, and having one object in view, the gaining of the whole, this produced of course new causes of contention. Demetrius marched against the Ætolians and reduced them. After which he left Pantauchus among them with a considerable force, and went himself to seek Pyrrhus. Pyrrhus, as soon as he was apprised of his design, went to meet him; but taking a wrong route, they inadvertently passed each other. Demetrius entered Epirus, and committed great ravages; and Pyrrhus, falling in with Pantauchus, gave him battle. The dispute was warm and obstinate on both sides, especially where the generals fought. For Pantauchus, who in dexterity, courage, and strength, stood foremost among the officers of Demetrius, and withal was a man of a high and ambitious spirit, challenged Pyrrhus to the combat. And Pyrrhus, who was behind none of the princes of his time in valour and renown, and who was desirous to appropriate to himself the honours of Achilles, rather by his sword than by kindred, advanced through the first lines against Pantauchus. They began with the javelin; and then coming to the sword, exhausted all that art or strength could supply. Pyrrhus received one wound, and gave his adversary two, one in the thigh, and the other in the neck; by which he overpowered him, and brought him to the ground; but could not kill him outright, because he was rescued by his friends. The Epirots, elated with their prince's vic-

tory, and admiring his valour, broke into and dispersed the Macedonian phalanx, and pursuing the fugitives, killed great numbers of them, and took five thousand prisoners.

This battle did not so much excite the resentment and hatred of the Macedonians against Pyrrhus for what they suffered, as it inspired them with an esteem of his abilities and admiration of his valour. This furnished subject of discourse to all those who were witnesses of his exploits, or were engaged against him in the action. For he recalled to their minds the countenance, the swiftness, and motion of Alexander the Great; in Pyrrhus they thought they saw the very image of his force and impetuosity. And while the other kings represented that hero only in their purple robes, in the number of guards, the bend of the neck, and the lofty manner of speaking, the king of Epirus represented him in deeds of arms and personal achievements. And of his great skill in ordering and drawing up an army, we have proofs in the writings he left behind him. It is also said, that Antigonus being asked, "Who was the greatest general?" answered, "Pyrrhus would be, if he lived to be old." Antigonus, indeed, spoke only of the generals of his time: but Hannibal said that, of all the world had ever beheld, the first in genius and skill was Pyrrhus, Scipio the second, and himself the third: as we have written in the life of Scipio *. This was the only science he applied himself to; this was the subject of his thoughts and conversation: for he considered it as a royal study, and looked upon other arts as mere trifling amusements. And it is reported that when he was asked, "Whether he thought Python or Cæphisia the best musician?" "Polysperchon," said he, "is the general;" inti-

* This is differently related in the life of Flaminus. There it is said, that Hannibal placed Alexander first, Pyrrhus second, and himself the third.

mating that this was the only point which it became a king to enquire into or know.

In the intercourse of life he was mild and not easily provoked, but ardent and quick to repay a kindness. For this reason he was greatly afflicted at the death of Æropus. "His friend," he said, "had only paid the tribute to nature, but he blamed and reproached himself for putting off his acknowledgments till, by these delays, he had lost the opportunity of making any return. For those that owe money, can pay it to the heirs of the deceased, but when a return of kindnesses is not made to a person in his lifetime, it grieves the heart that has any goodness and honour in it." When some advised him to banish a certain ill tongued Ambracian, who abused him behind his back. "Let the fellow stay here," said he, "and speak against me to a few, rather than ramble about, and give me a bad character to all the world." And some young men having taken great liberties with his character in their cups, and being afterwards brought to answer for it, he asked them, "Whether they really had said such things?" "We did, Sir," answered one of them, "and should have said a great deal more, if we had had more wine."—Upon which he laughed and dismissed them.

After the death of Antigone, he married several wives for the purposes of interest and power: namely, the daughter of Autoleon, king of the Pæonians; Bircenna, the daughter of Bardyllis king of the Illyrians; and Lanassa, the daughter of Agathocles of Syracuse, who brought him in dowry the isle of Corcyra, which her father had taken. By Antigone he had a son named Ptolemy; by Lanassa he had Alexander; and by Bircenna, his youngest son Helenus. All these princes had naturally a turn for war, and he quickened their martial ardour by giving them a suitable education from their infancy. For it is said, when he was asked by one of them, who was yet a child, "To which of them he would leave

his kingdom?" he said, "to him who has the sharpest sword." This was very like that tragical legacy of Œdipus to his sons,

The sword's keen point the inheritance shall part*.

After the battle Pyrrhus returned home distinguished with glory, and still more elevated in his sentiments. The Epirots having given him on this occasion the name of Eagle, he said, "If I am an eagle, you have made me one; for it is upon your arms, upon your wings, that I have risen so high."

Soon after, having intelligence that Demetrius lay dangerously ill, he suddenly entered Macedonia †, intending only an inroad to pillage the country. But he was very near seizing the whole, and taking the kingdom without a blow. For he pushed forward as far as Edessa without meeting with any resistance; on the contrary, many of the inhabitants repaired to his camp and joined him. The danger awaked Demetrius, and made him act above his strength. His friends, too, and officers quickly assembled a good body of troops, and moved forward with great spirit and vigour against Pyrrhus. But as he came only with a design to plunder, he did not stand to receive them. He lost however a considerable number of men in his retreat, for the Macedonians harassed his rear all the way.

Demetrius, though he had driven out Pyrrhus with so much ease, was far from slighting and despising him afterwards. But as he meditated great things, and had determined to attempt the recovery of his paternal kingdom, with an army of a hundred thousand men, and five hundred sail of ships, he thought it not prudent either to embroil himself with Pyrrhus, or to leave behind him so dangerous a

* Phenissæ Euripides, ver. 68.

† In the third year of the hundred and twenty-third olympiad, two hundred and eighty-four years before Christ.

neighbour. And as he was not at leisure to continue the war with him, he concluded a peace that he might turn his arms with more security against the other kings*. The designs of Demetrius were soon discovered by this peace, and by the greatness of his preparations. The kings were alarmed, and sent ambassadors to Pyrrhus, with letters, expressing their astonishment, that he neglected his opportunity to make war upon Demetrius. They represented with how much ease he might drive him out of Macedonia, thus engaged as he was in many troublesome enterprises; instead of which, he waited till Demetrius had dispatched all his other affairs, and was grown so much more powerful as to be able to bring the war to his own doors, and to put him under the necessity of fighting for the altars of his gods and the sepulchres of his ancestors in Molossia itself: and this too, when he had just been deprived by Demetrius of the isle of Corcyra, together with his wife. For Lanassa having her complaints against Pyrrhus, for paying more attention to his other wives, though barbarians, than to her, had retired to Corcyra; and wanting to marry another king, invited Demetrius to receive her hand, knowing him to be more inclined to marriage than any of the neighbouring princes. Accordingly he sailed to the island, married Lanassa, and left a garrison in the city.

The kings, at the same time that they wrote these letters to Pyrrhus, took the field themselves to harass Demetrius, who delayed his expedition, and continued his preparations. Ptolemy put to sea with a great fleet, and drew off many of the Grecian cities. Lysimachus entered the upper Macedonia from Thrace, and ravaged the country. And Pyrrhus taking up arms at the same time, marched against Berœa, expecting that Demetrius would go to meet

* Seleucus, Ptolemy, and Lysimachus.

Lysimachus, and leave the lower Macedonia unguarded: which fell out accordingly. The night before he set out, he dreamed that Alexander the Great called him, and that when he came to him, he found him sick in bed, but was received with many obliging expressions of friendship, and a promise of sudden assistance. Pyrrhus said, "How can you, sir, who are sick, be able to assist me?" Alexander answered, "I will do it with my name:" and, at the same time, he mounted a Nisæan horse*, and seemed to lead the way.

Pyrrhus, greatly encouraged by this vision, advanced with the utmost expedition, and having traversed the intermediate countries, came before Berœa and took it. There he fixed his head quarters, and reduced the other cities by his generals. When Demetrius received intelligence of this, and perceived, moreover, a spirit of mutiny among the Macedonians in his camp, he was afraid to proceed farther, lest, when they came in sight of a Macedonian prince, and one of an illustrious character too, they should revolt to him. He, therefore, turned back, and led them against Pyrrhus, who was a stranger, and the object of their hatred. Upon his encamping near Berœa, many inhabitants of that place mixed with his soldiers, and highly extolled Pyrrhus. They represented him as a man invincible in arms, of uncommon magnanimity, and one who treated those who fell into his hands with great gentleness and humanity. There were also some of Pyrrhus's emissaries, who, pretending themselves Macedonians, observed to Demetrius's men, that then was the time to get free from his cruel yoke, and to embrace the interests of Pyrrhus, who was a popular man and who loved a soldier. After this,

* Nisæa was a province near the Caspian sea, which Strabo tells us was famous for its breed of horses. The kings of Persia used to provide themselves there. STRABO, lib. xi.

the greater part of the army was in a ferment, and they cast their eyes around for Pyrrhus. It happened that he was then without his helmet; but recollecting himself, he soon put it on again, and was immediately known by his lofty plume and his crest of goat's horns *. Many of the Macedonians now ran to him, and begged him to give them the word; while others crowned themselves with branches of oak, because they saw them worn by his men. Some had even the confidence to tell Demetrius, that the most prudent part he could take, would be to withdraw and lay down the government. As he found the motions of the army agreeable to this sort of discourse, he was terrified and made off privately, disguised in a mean cloak, and a common Macedonian hat. Pyrrhus, upon this, became master of the camp without striking a blow, and was proclaimed king of Macedonia.

Lysimachus made his appearance soon after, and, pretending that he had contributed equally to the flight of Demetrius, demanded his share of the kingdom. Pyrrhus, as he thought himself not sufficiently established among the Macedonians, but rather in a dubious situation, accepted the proposal; and they divided the cities and provinces between them. This partition seemed to be of service for the present, and prevented their going directly to war; but soon after, they found it the beginning of perpetual complaints and quarrels, instead of a perfect reconciliation. For how is it possible that they whose ambition is not to be terminated by seas and mountains and uninhabitable deserts, whose thirst of dominion is not to be confined by the bounds that part Europe and Asia, should, when so near each other, and joined in one lot, sit down contented, and

* Alexander the Great is represented on his medals with such a crest. The goat, indeed, was the symbol of the kingdom of Macedon. The prophet Daniel uses it as such. The original of that symbol may be found in Justin.

abstain from mutual injuries? Undoubtedly they are always at war in their hearts, having the seeds of perfidy and envy there. As for the names of Peace and War, they apply them occasionally, like money, to their use, not to the purposes of justice. And they act with much more probity when they professedly make war, than when they sanctify a short truce and cession of mutual injuries, with the names of justice and friendship. Pyrrhus was a proof of this. For opposing Demetrius again, when his affairs began to be a little re-established, and checking his power, which seemed to be recovering, as if it were from a great illness, he marched to the assistance of the Grecians, and went in person to Athens. He ascended into the citadel, and sacrificed to the goddess; after which he came down into the city the same day, and thus addressed the people: "I think myself happy in this testimony of the kind regard of the Athenians, and of the confidence they put in me; I advise them, however, as they tender their safety, never to admit another king within their walls, but to shut their gates against all that shall desire it*."

Soon after this he concluded a peace with Demetrius: and yet Demetrius was no sooner passed into Asia, than Pyrrhus, at the instigation of Lysimachus, drew off Thessaly from its allegiance, and attacked his garrisons in Greece. He found, indeed, the Macedonians better subjects in time of war than in peace, besides that he himself was more fit for action than repose. At last Demetrius being entirely defeated in Syria, Lysimachus, who had nothing to fear from that quarter, nor any other affairs to engage him, immediately turned his forces against Pyrrhus, who lay in quarters at Edessa. Upon his arrival, he fell upon one of the king's convoys, and took it, by which he greatly distressed his troops for

* The Athenians followed his advice, and drove out Demetrius's garrison.

want of provisions. Besides this, he corrupted the principal Macedonians by his letters and emissaries, reproaching them for choosing for their sovereign a stranger, whose ancestors had always been subject to the Macedonians, while they expelled the friends and companions of Alexander. As the majority listened to these suggestions, Pyrrhus, fearing the event, withdrew with his Epirots and auxiliary forces, and so lost Macedonia in the same manner he had gained it. Kings, therefore, have no reason to blame the people for changing for interest, since in that they do but imitate their masters, who are patterns of treachery and perfidiousness, and who think that man most capable of serving them, who pays the least regard to honesty.

When Pyrrhus had thus retired into Epirus, and left Macedonia, he had a fair occasion given him by fortune to enjoy himself in quiet, and to govern his own kingdom in peace. But he was persuaded, that neither to annoy others, nor to be annoyed by them, was a life insufferably languishing and tedious. Like Achilles, he could not endure inaction :

He pined in dull repose ; his heart indignant

Bade the scene change to war, to wounds, and death.

His anxiety for fresh employment was relieved as follows : The Romans were then at war with the Tarentines. The latter were not able to support the dispute, and yet the bold and turbulent harangues of their leading men would not suffer them to put an end to it. They resolved, therefore, to call in Pyrrhus, and put their forces under his command ; there being no other prince who had then so much leisure, or was so able a general. The oldest and most sensible of the citizens opposed this measure, but were overborne by the noise and violence of the multitude ; and when they saw this, they no longer attended the assemblies. But there was a worthy man named

Meton, who, on the day that the decree was to be ratified, after the people had taken their seats, came into the assembly, with an air of intoxication, having, like persons in that condition, a withered garland upon his head, a torch in his hand, and a woman playing on the flute before him. As no decorum can well be observed by a crowd of people in a free state, some clapped their hands, others laughed, but nobody pretended to stop him. On the contrary, they called upon the woman to play, and him to come forward and sing. Silence being made, he said, "Men of Tarentum, ye do extremely well to suffer those who have a mind to it, to play and be merry, while they may: and, if you are wise, you will all now enjoy the same liberty; for you must have other business and another kind of life, when Pyrrhus once enters your city." This address made a great impression upon the Tarentines, and a whisper of assent ran through the assembly. But some fearing that they should be delivered up to the Romans, if peace were made, reproached the people with so tamely suffering themselves to be made a jest of, and insulted by a drunkard; and then turning upon Meton, they thrust him out. The decree thus being confirmed, they sent ambassadors to Epirus, not only in the name of the Tarentines, but of the other Greeks in Italy, with presents to Pyrrhus, and orders to tell him, "That they wanted a general of ability and character. As for troops, he would find a large supply of them upon the spot, from the Lucanians, the Messapians, the Samnites, and Tarentines, to the amount of twenty thousand horse, and three hundred and fifty thousand foot." These promises not only elevated Pyrrhus, but raised in the Epirots a strong inclination to the war.

There was then at the court of Pyrrhus, a Thesalian named Cineas, a man of sound sense, and who having been a disciple of Demosthenes, was the only orator of his time that presented his hearers

with a lively image of the force and spirit of that great master. This man had devoted himself to Pyrrhus, and in all the embassies he was employed in, confirmed that saying of Euripides,

The gates that steel exclude, resistless eloquence shall enter.

This made Pyrrhus say, "That Cineas had gained him more cities by his address, than he had won by his arms;" and he continued to heap honours and employments upon him. Cineas now seeing Pyrrhus intent upon his preparations for Italy, took an opportunity, when he saw him at leisure, to draw him into the following conversation: "The Romans have the reputation of being excellent soldiers, and have the command of many warlike nations; if it please Heaven that we conquer them, what use, sir, shall we make of our victory?" "Cineas," replied the king, "your question answers itself. When the Romans are once subdued, there is no town, whether Greek or barbarian, in all the country, that will dare oppose us; but we shall immediately be masters of all Italy, whose greatness, power, and importance no man knows better than you." Cineas, after a short pause, continued, "But, after we have conquered Italy, what shall we do next, sir?" Pyrrhus, not yet perceiving his drift, replied, "There is Sicily very near, and stretches out her arms to receive us, a fruitful and populous island, and easy to be taken. For Agathocles was no sooner gone, than faction and anarchy prevailed among her cities, and every thing is kept in confusion by her turbulent demagogues." "What you say, my prince," said Cineas, "is very probable; but is the taking of Sicily to conclude our expeditions?" "Far from it," answered Pyrrhus; "for if Heaven grant us success in this, that success shall only be the prelude to greater things. Who can forbear Libya and Carthage, then within reach? which Agathocles,

even when he fled in a clandestine manner from Syracuse, and crossed the sea with a few ships only, had almost made himself master of. And when we have made such conquests, who can pretend to say, that any of our enemies, who are now so insolent, will think of resisting us?" "To be sure," said Cineas, "they will not; for it is clear that so much power will enable you to recover Macedonia, and to establish yourself uncontested sovereign of Greece. But when we have conquered all, what are we to do then?" "Why, then, my friend," said Pyrrhus, laughing, "we will take our ease, and drink and be merry." Cineas, having brought him thus far, replied, "And what hinders us from drinking and taking our ease now, when we have already those things in our hands, at which we propose to arrive through seas of blood, through infinite toils and dangers, through innumerable calamities which we must both cause and suffer?"

This discourse of Cineas gave Pyrrhus pain, but produced no reformation. He saw the certain happiness which he gave up, but was not able to forego the hopes that flattered his desires. In the first place, therefore, he sent Cineas to Tarentum with three thousand foot: from whence there arrived, soon after, a great number of galleys, transports, and flat-bottomed boats, on board of which he put twenty elephants, three thousand horse, twenty thousand foot, two thousand archers, and five hundred slingers. When all was ready, he set sail; but as soon as he was got into the midst of the Ionian, he was attacked by a violent wind at north, which was unusual at that season. The storm raged terribly, but by the skill and extraordinary efforts of his pilots and mariners, his ship made the Italian shore, with infinite labour and beyond all expectation. The rest of the fleet could not hold their course, but were dispersed far and wide. Some of the ships were quite beaten off from the coast of Italy, and driven into the Libyan and Sicilian

sea : others, not being able to double the cape of Japygia, were overtaken by the night ; and a great and boisterous sea driving them upon a difficult and rocky shore, they were all in the utmost distress. The king's ship, indeed, by its size and strength, resisted the force of the waves, while the wind blew from the sea : but that coming about, and blowing directly from the shore, the ship, as she stood with her head against it, was in danger of opening by the shocks she received. And yet to be driven off again into a tempestuous sea, while the wind continually shifted from point to point, seemed the most dreadful case of all. In this extremity Pyrrhus threw himself overboard, and was immediately followed by his friends and guards, who strove which should give him the best assistance. But the darkness of the night, and the roaring and resistance of the waves, which beat upon the shore, and were driven back with equal violence, rendered it extremely difficult to save him. At last, by daybreak, the wind being considerably fallen, with much trouble he got ashore, greatly weakened in body, but with a strength and firmness of mind which bravely combated the distress. At the same time the Messapians, on whose coast he was cast, ran down to give him all the succour in their power. They also met with some other of his vessels that had weathered the storm, in which were a small number of horse, not quite two thousand foot, and two elephants. With these Pyrrhus marched to Tarentum.

When Cineas was informed of this, he drew out his forces, and went to meet him. Pyrrhus, upon his arrival at Tarentum, did not choose to have recourse to compulsion at first, nor to do any thing against the inclination of the inhabitants, till his ships were safe arrived, and the greatest part of his forces collected. But, after this, seeing the Tarentines, so far from being in a condition to defend others, that they would not even defend themselves, except they were driven

to it by necessity; and that they sat still at home, and spent their time about the baths or in feasting and idle talk, as expecting that he would fight for them; he shut up the places of exercise and the walks, where they used, as they sauntered along, to conduct the war with words. He also put a stop to their unseasonable entertainments, revels, and diversions. Instead of these, he called them to arms, and in his musters and reviews was severe and inexorable; so that many of them quitted the place; for, being unaccustomed to be under command, they called that a slavery which was not a life of pleasure.

He now received intelligence that Lævinus, the Roman consul, was coming against him with a great army, and ravaging Lucania by the way. And though the confederates were not come up, yet looking upon it as a disgrace to sit still and see the enemy approach still nearer, he took the field with the troops he had. But first he sent a herald to the Romans, with proposals, before they came to extremities, to terminate their differences amicably with the Greeks in Italy, by taking him for the mediator and umpire. Lævinus answered, "That the Romans neither accepted Pyrrhus as a mediator, nor feared him as an enemy." Whereupon, he marched forward, and encamped upon the plain between the cities of Pandosia and Heraclea: and having notice that the Romans were near, and lay on the other side of the river Siris, he rode up to the river to take a view of them. When he saw the order of their troops, the appointment of their watches, and the regularity of their whole encampment, he was struck with admiration, and said to a friend who was by, "Megacles, the disposition of these barbarians has nothing of the barbarian in it; we shall see whether the rest will answer it." He now became solicitous for the event, and determining to wait for the allies, set a guard upon the river, to oppose the Romans, if they should endeavour to pass it. The Romans, on their part, hastening to prevent

the coming up of those forces which he had resolved to wait for, attempted the passage. The infantry took to the fords, and the cavalry got over wherever they could: so that the Greeks were afraid of being surrounded, and retreated to their main body.

Pyrrhus, greatly concerned at this, ordered his foot-officers to draw up the forces, and to stand to their arms; while he advanced with the horse, who were about three thousand, in hopes of finding the Romans yet busied in the passage, and dispersed without any order. But when he saw a great number of shields glittering above the water, and the horse preserving their ranks as they passed, he closed his own ranks and began the attack. Beside his being distinguished by the beauty and lustre of his arms, which were of very curious fabric, he performed acts of valour worthy the great reputation he had acquired. For, though he exposed his person in the hottest of the engagement, and charged with the greatest vigour, he was never in the least disturbed, nor lost his presence of mind; but gave his orders as coolly as if he had been out of the action, and moved to this side or that as occasion required, to support his men where he saw them maintaining an unequal fight.

Leonatus of Macedon observed an Italian horseman very intent upon Pyrrhus, changing his post as he did, and regulating all his motions by his. Whereupon he rode up, and said to him, "Do you see, sir, that barbarian upon the black horse with white feet; he seems to meditate some great and dreadful design. He keeps you in his eye; full of fire and spirit, he singles you out, and takes no notice of any body else. Therefore be on your guard against him." Pyrrhus answered, "It is impossible, Leonatus, to avoid our destiny. But neither this nor any other Italian shall have much satisfaction in engaging with me." While they were yet speaking, the Italian levelled his spear, and spurred his horse against Pyrrhus. He missed

the king, but run his horse through, as Leonatus did the Italian's the same moment, so that both horses fell together. Pyrrhus was carried off by his friends who gathered round him, and killed the Italian, who fought to the very last. This brave man had the command of a troop of horse; Ferentum was the place of his birth, and his name Oplacus.

This made Pyrrhus more cautious. And now seeing his cavalry give ground, he sent his infantry orders to advance, and formed them as soon as they came up. Then giving his robe and his arms to Megacles one of his friends, he disguised himself in his, and proceeded to the charge. The Romans received him with great firmness, and the success of the battle remained long undecided. It is even said, that each army was broken and gave way seven times, and rallied as often. He changed his arms very seasonably, for that saved his life; but at the same time it had nearly ruined his affairs, and lost him the victory. Many aimed at Megacles; but the man who first wounded him and brought him to the ground, was named Dexous. Dexous seized his helmet and his robe, and rode up to Lævinus, showing the spoils, and crying out that he had slain Pyrrhus. The spoils having passed from rank to rank, as it were in triumph, the Roman army shouted for joy, while that of the Greeks was struck with grief and consternation. This held till Pyrrhus, apprized of what had happened, rode about the army uncovered, stretching out his hand to his soldiers, and giving them to know him by his voice. At last the Romans were worsted, chiefly by means of the elephants. For the horses, before they came near them, were frightened, and ran back with their riders; and Pyrrhus commanding his Thessalian cavalry to fall upon them while in this disorder, they were routed with great slaughter. Dionysius writes, that near fifteen thousand Romans fell in this battle; but Hieronymus makes the number only seven thousand. On Pyrrhus's side, Dionysius says, there

were thirteen thousand killed ; Hieronymus not quite four thousand. Among these, however, were the most valuable of his friends and officers, whose services he had made great use of, and in whom he had placed the highest confidence.

Pyrrhus immediately entered the Roman camp, which he found deserted. He gained over many cities which had been in alliance with Rome, and laid waste the territories of others. Nay, he advanced to within thirty-seven miles of Rome itself. The Lucanians and the Samnites joined him after the battle, and were reprov'd for their delay ; but it was plain that he was greatly elevated and delighted with having defeated so powerful an army of Romans with the assistance of the Tarentines only.

The Romans, on this occasion, did not take the command from Lævinus, though Caius Fabricius is reported to have said, "That the Romans were not overcome by the Epirots, but Lævinus by Pyrrhus : " intimating, that the defeat was owing to the inferiority of the general, not of his troops. Then raising new levies, filling up their legions, and talking in a lofty and menacing tone about the war, they struck Pyrrhus with amazement. He thought proper, therefore, to send an embassy to them first, to try whether they were disposed to peace ; being satisfied that to take the city, and make an absolute conquest, was an undertaking of too much difficulty to be effected by such an army as his was at that time ; whereas, if he could bring them to terms of accommodation, and conclude a peace with them, it would be very glorious for him after such a victory.

Cineas, who was sent with this commission, applied to the great men, and sent them and their wives presents in his master's name. But they all refused them ; the women as well as the men declaring, "That when Rome had publicly ratified a treaty with the king, they should then on their parts be ready to give him every mark of their friendship and respect."

And though Cineas made a very engaging speech to the senate, and used many arguments to induce them to close with him, yet they lent not a willing ear to his propositions, notwithstanding that Pyrrhus offered to restore without ransom the prisoners he had made in the battle, and promised to assist them in the conquest of Italy, desiring nothing in return but their friendship for himself, and security for the Tarentines. Some, indeed, seemed inclined to peace, urging that they had already lost a great battle, and had a still greater to expect, since Pyrrhus was joined by several nations in Italy. There was then an illustrious Roman, Appius Claudius by name, who, on account of his great age and the loss of his sight, had declined all attendance to public business. But when he heard of the embassy from Pyrrhus, and the report prevailed that the senate was going to vote for the peace, he could not contain himself, but ordered his servants to take him up, and carry him in his chair through the forum to the senate-house. When he was brought to the door, his sons and sons-in-law received him, and led him into the senate. A respectful silence was observed by the whole body on his appearance; and he delivered his sentiments in the following terms: "Hitherto I have regarded my blindness as a misfortune, but now, Romans, I wish I had been as deaf as I am blind. For then I should not have heard of your shameful counsels and decrees so ruinous to the glory of Rome. Where now are your speeches so much echoed about the world, that if Alexander the Great had come into Italy, when we were young, and your fathers in the vigour of their age, he would not now be celebrated as invincible, but either by his flight or his fall would have added to the glory of Rome? You now show the vanity and folly of that boast, while you dread the Chaonians and Molossians, who were ever a prey to the Macedonians, and tremble at the name of Pyrrhus, who has all his life been paying his court to one of the

guards of that Alexander. At present he wanders about Italy, not so much to succour the Greeks here, as to avoid his enemies at home; and he promises to procure us the empire of this country with those forces, which could not enable him to keep a small part of Macedonia. Do not expect, then, to get rid of him, by entering into alliance with him. That step will only open a door to many invaders. For who is there that will not despise you, and think you an easy conquest, if Pyrrhus not only escapes unpunished for his insolence, but gains the Tarentines and Samnites, as a reward for insulting the Romans."

Appius had no sooner done speaking, than they voted unanimously for the war, and dismissed Cineas with this answer, "That when Pyrrhus had quitted Italy, they would enter upon a treaty of friendship and alliance with him, if he desired it: but while he continued there in a hostile manner, they would prosecute the war against him with all their force, though he should have defeated a thousand Lævinus's."

It is said, that Cineas, while he was upon this business, took great pains to observe the manners of the Romans, and to examine into the nature of their government. And when he had learned what he desired, by conversing with their great men, he made a faithful report of all to Pyrrhus; and told him, among the rest, "That the senate appeared to him an assembly of kings; and as to the people, they were so numerous, that he was afraid he had to do with a Lernæan hydra." For the Consul had already an army on foot twice as large as the former, and had left multitudes behind in Rome of a proper age for enlisting, and sufficient to form many such armies.

After this, Fabricius came ambassador to Pyrrhus to treat about the ransom and exchange of prisoners. Fabricius, as Cineas informed Pyrrhus, was highly valued by the Romans for his probity and martial abilities, but he was extremely poor. Pyrrhus received him with particular distinction, and privately

offered him gold ; not for any base purpose ; but he begged him to accept of it as a pledge of friendship and hospitality. Fabricius refusing the present, Pyrrhus pressed him no farther ; but the next day wanting to surprise him, and knowing that he had never seen an elephant, he ordered the biggest he had, to be armed and placed behind a curtain in the room where they were to be in conference. Accordingly this was done, and upon a sign given, the curtain drawn ; and the elephant raising his trunk over the head of Fabricius, made a horrid and frightful noise. Fabricius turned about without being in the least discomposed, and said to Pyrrhus smiling, “Neither your gold yesterday, nor your beast to-day, has made any impression upon me.”

In the evening, the conversation at table turned upon many subjects, but chiefly upon Greece and the Grecian philosophers. This led Cineas to mention Epicurus*, and to give some account of the opinions of his sect concerning the gods and civil government. He said, they placed the chief happiness of man in pleasure, and avoided all concern in the administration of affairs as the bane of a happy life ; and that they attributed to the Deity neither benevolence nor anger, but maintained, that, far removed from the care of human affairs, he passed his time in ease and inactivity, and was totally immersed in pleasure. While he was yet speaking, Fabricius cried out, “O heavens ! may Pyrrhus and the Samnites adopt these opinions as long as they are at war with the Romans !” Pyrrhus admiring the noble sentiments and principles of Fabricius, was more desirous than ever of establishing a friendship with Rome, instead of continuing the war. And taking Fabricius aside, he pressed him to mediate a peace, and then go and settle at his court, where he should be his most in-

* Epicurus was then living. The doctrines of that philosopher were greatly in vogue in Rome, just before the ruin of the commonwealth.

timate companion, and the chief of his generals. Fabricius answered in a low voice, "That, sir, would be no advantage to you : for those who now honour and admire you, should they once have experience of me, would rather choose to be governed by me than you." Such was the character of Fabricius.

Pyrrhus, far from being offended at this answer, or taking it like a tyrant, made his friends acquainted with the magnanimity of Fabricius, and entrusted the prisoners to him only, on condition that if the senate did not agree to a peace, they should be sent back, after they had embraced their relations, and celebrated the Saturnalia.

After this, Fabricius being consul*, an unknown person came to his camp, with a letter from the king's physician, who offered to take off Pyrrhus by poison, and so end the war without any further hazard to the Romans, provided that they gave him a proper compensation for his services. Fabricius detested the man's villany ; and, having brought his colleague into the same sentiments, sent despatches to Pyrrhus without losing a moment's time, to caution him against the treason. The letter ran thus :

"Caius Fabricius and Quintus Æmilius, consuls, to king Pyrrhus, health.

"It appears that you judge very ill both of your friends and enemies. For you will find by this letter which was sent to us, that you are at war with men of virtue and honour, and trust knaves and villains. Nor is it out of kindness that we give you this information ; but we do it, lest your death should bring a disgrace upon us, and we should seem to have put a period to the war by treachery, when we could not do it by valour."

Pyrrhus having read the letter, and detected the treason, punished the physician ; and, to show his gratitude to Fabricius and the Romans, he delivered

* Two hundred and seventy-seven years before Christ.

up the prisoners without ransom, and sent Cineas again to negotiate a peace. The Romans, unwilling to receive a favour from an enemy, or a reward for not consenting to an ill thing, did indeed receive the prisoners at his hands, but sent him an equal number of Tarentines and Samnites. As to peace and friendship, they would not hear any proposals about it, till Pyrrhus should have laid down his arms, drawn his forces out of Italy, and returned to Epirus in the same ships in which he came.

His affairs now requiring another battle, he assembled his army, and marched and attacked the Romans near Asculum. The ground was very rough and uneven, and marshy also towards the river, so that it was extremely inconvenient for the cavalry, and quite prevented the elephants from acting with the infantry. For this reason he had a great number of men killed and wounded, and might have been entirely defeated, had not night put an end to the battle. Next day, contriving, by an act of generalship, to engage upon even ground, where his elephants might come at the enemy, he seized in time that difficult post where they fought the day before. Then he planted a number of archers and slingers among his elephants; thickened his other ranks; and moved forward in good order, though with great force and impetuosity against the Romans.

The Romans, who had not now the advantage of ground for attacking and retreating as they pleased, were obliged to fight upon the plain man to man. They hastened to break the enemy's infantry, before the elephants came up, and made prodigious efforts with their swords against the pikes; not regarding themselves or the wounds they received, but only looking where they might strike and slay. After a long dispute, however, the Romans were forced to give way; which they did first where Pyrrhus fought in person; for they could not resist the fury of his attack. Indeed, it was the force and weight of the

elephants which put them quite to the rout. The Roman valour being of no use against those fierce creatures, the troops thought it wiser to give way, as to an overwhelming torrent or an earthquake, than to fall in a fruitless opposition, when they could gain no advantage, though they suffered the greatest extremities. And they had not far to fly before they gained their camp. Hieronymus says the Romans lost six thousand men in the action, and Pyrrhus, according to the account in his own commentaries, lost three thousand five hundred. Nevertheless, Dionysius does not tell us, that there were two battles at Asculum, nor that it was clear that the Romans were defeated; but that the action lasted till sunset, and then the combatants parted unwillingly, Pyrrhus being wounded in the arm with a javelin, and the Samnites having plundered his baggage; and that the number of the slain, counting the loss on both sides, amounted to above fifteen thousand men. When they had all quitted the field, and Pyrrhus was congratulated on the victory, he said, "Such another victory and we are undone." For he had lost great part of the forces which he brought with him, and all his friends and officers, except a very small number. He had no others to send for, to supply their place, and he found his confederates here very cold and spiritless. Whereas the Romans filled up their legions with ease and despatch, from an inexhaustible fountain which they had at home; and their defeats were so far from discouraging them, that indignation gave them fresh strength and ardour for the war.

Amidst these difficulties, new hopes, as vain as the former, offered themselves to Pyrrhus, and enterprizes which distracted him in the choice. On one side, ambassadors came from Sicily, who proposed to put Syracuse, Agrigentum, and the city of the Leontines in his hands, and desired him to drive the Carthaginians out of the island, and free it from tyrants; and on the other side, news was brought

him from Greece, that Ptolemy Ceraunus was slain in battle by the Gauls, and that this would be a seasonable juncture for him to offer himself to the Macedonians who wanted a king*. On this occasion he complained greatly of fortune, for offering him two such glorious opportunities of action at once: and, afflicted to think that in embracing the one he must necessarily give up the other, he was a long time perplexed and doubtful which to fix upon. At last the expedition to Sicily appearing to him the more important, by reason of its nearness to Africa, he determined to go thither, and immediately despatched Cineas before him, according to custom, to treat with the cities in his behalf. He placed, however, a strong garrison in Tarentum, notwithstanding the remonstrances of the people; who insisted that he should either fulfil the purpose he came for, by staying to assist them effectually in the Roman war, or, if he would be gone, to leave their city as he found it. But he gave them a severe answer, ordered them to be quiet and wait his time, and so set sail.

When he arrived in Sicily, he found every thing disposed agreeably to his hopes. The cities readily put themselves in his hands: and wherever force was necessary, nothing at first made any considerable resistance to his arms. But with thirty thousand foot, two thousand five hundred horse, and two hundred sail of ships, he advanced against the Carthaginians, drove them before him, and ruined their province. Eryx was the strongest city in those parts, and the best provided with men for its defence; yet he resolved to take it by storm. As soon as his army was in readiness to give the assault, he armed himself at all points; and, advancing to wards the walls, made a

* Ptolemy Ceraunus was slain three years before, during the consulate of Lævinus. After him the Macedonians had several kings in quick succession. All, therefore, that the letters could import, must be, that the Macedonians would prefer Pyrrhus to Antigonus, who at present was in possession.

vow to Hercules of games and sacrifices in acknowledgment of the victory, if in that day's action he should distinguish himself before the Greeks in Sicily, in a manner that became his great descent and his fortunes. Then he ordered the signal to be given by sound of trumpet; and having driven the barbarians from the walls with his missive weapons, he planted the scaling-ladders, and was himself the first that mounted.

There he was attacked by a crowd of enemies, some of whom he drove back, others he pushed down from the wall on both sides; but the greatest part he slew with the sword, so that there was quite a rampart of dead bodies around him. In the mean time he himself received not the least harm, but appeared to his enemies in the awful character of some superior being; showing on this occasion, that Homer spoke with judgment and knowledge, when he represented valour as the only virtue which discovers a divine energy, and those enthusiastic transports which raise a man above himself. When the city was taken, he offered a magnificent sacrifice to Hercules, and exhibited a variety of shows and games.

Of all the barbarians, those about Messena, who were called Mamertines, gave the Greeks the most trouble, and had subjected many of them to tribute. They were a numerous and warlike people, and thence had the appellation of Mamertines, which in the Latin tongue signifies martial. But Pyrrhus seized the collectors of the tribute, and put them to death; and having defeated the Mamertines in a set battle, he destroyed many of their strong holds.

The Carthaginians were now inclined to peace, and offered him both money and ships, on condition that he granted them his friendship. But, having farther prospects, he made answer, that there was only one way to peace and friendship, which was, for the Carthaginians to evacuate Sicily, and make the Libyan sea the boundary between them and the

Greeks. Elated with prosperity and his present strength, he thought of nothing but pursuing the hopes which first drew him into Sicily.

His first object now was Africa. He had vessels enough for his purpose, but he wanted mariners. And in the collecting of them he was far from proceeding with lenity and moderation: on the contrary, he carried it to the cities with a high hand and with great rigour, seconding his orders for a supply with force, and severely chastising those who disobeyed them. This was not the conduct which he had observed at first; for then he was gracious and affable to an extreme, placed an entire confidence in the people, and avoided giving them the least uneasiness. By these means he had gained their hearts. But now turning from a popular prince into a tyrant, his austerity drew upon him the imputation both of ingratitude and perfidiousness. Necessity, however, obliged them to furnish him with what he demanded, though they were little disposed to it. But what chiefly alienated their affections was his behaviour to Thonon and Sostratus, two persons of the greatest authority in Syracuse. These were the men who first invited him into Sicily, who upon his arrival immediately put their city in his hands, and who had been the principal instruments of the great things he had done in the island. Yet his suspicions would neither let him take them with him, nor leave them behind him. Sostratus took the alarm and fled. Whereupon Thonon was seized by Pyrrhus, who alleged that he was an accomplice with Sostratus, and put him to death. Then his affairs ran to ruin, not gradually and by little and little, but all at once. And the violent hatred which the cities conceived for him led some of them to join the Carthaginians, and others the Mamertines. While he thus saw nothing around him but cabals, seditions, and insurrections, he received letters from the Samnites and Tarentines, who being quite driven out of the field, and with

difficulty defending themselves within their walls, begged his assistance. This afforded a handsome pretence for his departure, without its being called a flight and an absolute giving up his affairs in Sicily. But the truth was, that no longer being able to hold the island, he quitted it, like a shattered ship, and threw himself again into Italy. It is reported, that, as he sailed away, he looked back upon the isle, and said to those about him, "What a field we leave the Carthaginians and Romans to exercise their arms in!" and his conjecture was soon after verified.

The barbarians rose against him as he set sail; and being attacked by the Carthaginians on his passage, he lost many of his ships: with the remainder he gained the Italian shore. The Mamertines, to the number of ten thousand, had got thither before him; and, though they were afraid to come to a pitched battle, yet they attacked and harassed him in the difficult passes, and put his whole army in disorder. He lost two elephants, and a considerable part of his rear was cut in pieces. But he immediately pushed from the van to their assistance, and risked his person in the boldest manner, against men trained by long practice to war, who fought with a spirit of resentment. In this dispute he received a wound in the head, which forced him to retire a little out of the battle, and animated the enemy still more. One of them, therefore, who was distinguished both by his size and arms, advanced before the lines, and with a loud voice called upon him to come forth if he was alive. Pyrrhus, incensed at this, returned with his guards, and, with a visage so fierce with anger, and so besmeared with blood, that it was dreadful to look upon, made his way through his battalions, notwithstanding their remonstrances. Thus rushing upon the barbarian, he prevented his blow, and gave him such a stroke on the head with his sword, that, with the strength of his arm, and the excellent temper of the weapon, he cleaved him quite down, and in one

moment the parts fell asunder. The achievement stopped the course of the barbarians, who were struck with admiration and amazement at Pyrrhus, as at a superior being. He made the rest of his march, therefore, without disturbance, and arrived at Tarentum with twenty thousand foot and three thousand horse. Then taking with him the best troops that he found there, he advanced immediately against the Romans, who were encamped in the country of the Samnites.

The affairs of the Samnites were run to ruin, and their spirits sunk, because they had been beaten in several battles by the Romans. There remained also in their hearts some resentment against Pyrrhus, on account of his leaving them to go to Sicily, so that few of them repaired to his standard. The forces that he had, he divided into two bodies, one of which he detached into Lucania, to keep one of the consuls* employed, and hinder him from assisting his colleague: with the other corps he marched in person against the other consul Manius Curius, who lay safely entrenched near the city of Beneventum, and declined fighting, as well in expectation of the succours from Lucania, as on account of his being deterred from action by the augurs and soothsayers.

Pyrrhus hastening to attack him before he could be joined by his colleague, took the choicest of his troops and the most warlike of his elephants, and pushed forward in the night to surprise his camp. But as he had a long circuit to take, and the roads were entangled with trees and bushes, his lights failed, and numbers of his men lost their way. Thus the night escaped. At daybreak he was discovered by the enemy descending from the heights, which caused no small disorder in their camp. Manius, however, finding the sacrifices auspicious, and the time pressing, issued out of his trenches, attacked

* Aulus Cornelius Lentulus.

the vanguard of the enemy, and put them to flight. This spread a consternation through their whole army, so that many of them were killed, and some of the elephants taken. On the other hand, the success led Manius to try a pitched battle. Engaging, therefore, in the open field, one of his wings defeated that of the enemy's; but the other was borne down by the elephants, and driven back to the trenches. In this exigency he called for those troops that were left to guard the camp, who were all fresh men and well-armed. These, as they descended from their advantageous situation, pierced the elephants with their javelins, and forced them to turn their backs; and those creatures rushing upon their own battalions, threw them into the greatest confusion and disorder. This put the victory in the hands of the Romans, and empire together with the victory. For, by the courage exerted and the great actions performed this day, they acquired a loftiness of sentiment, and enlargement of power, with the reputation of being invincible, which soon gained them all Italy, and Sicily a little after.

Thus Pyrrhus fell from his hopes of Italy and Sicily, after he had wasted six years in these expeditions. It is true he was not successful; but amidst all his defeats he preserved his courage unconquerable, and was reputed to excel, in military experience and personal prowess, all the princes of his time. But what he gained by his achievements, he lost by vain hopes; his desire of something absent, never suffered him effectually to persevere in a present pursuit. Hence it was that Antigonus compared him to a gamester, who makes many good throws at dice, but knows not how to make the best of his game.

He returned to Epirus with eight thousand foot and five hundred horse; but not having funds to maintain them, he sought for a war which might answer that end. And being joined by a body of Gauls, he threw himself into Macedonia, where Antigonus the son of

Demetrius reigned at that time. His design was only to pillage and carry off booty : but having taken many cities, and drawn over two thousand of Antigonus's men, he enlarged his views, and marched against the king. Coming up with him in a narrow pass, he put his whole army in disorder. The Gauls, however, who composed Antigonus's rear, being a numerous body, made a gallant resistance. The dispute was sharp, but at last most of them were cut in pieces ; and they who had the charge of the elephants, being surrounded, delivered up both themselves and the beasts. After so great an advantage, Pyrrhus, following his fortune rather than any rational plan, pushed against the Macedonian phalanx, now struck with terror and confusion at their loss. And perceiving that they refused to engage with him, he stretched out his hand to their commanders and other officers, at the same time calling them all by their names ; by which means he drew over the enemy's infantry. Antigonus, therefore, was forced to fly ; he persuaded, however, some of the maritime towns to remain under his government.

Amidst so many instances of success, Pyrrhus, concluding that his exploit against the Gauls was far the most glorious, consecrated the most splendid and valuable of the spoils in the temple of Minerva Itonis, with this inscription :

These spoils that Pyrrhus on the martial plain
Snatch'd from the vanquish'd Gaul, Itonian Pallas,
He consecrates to thee—If from his throne
Antigonus deserted fled, and ruin
Pursued the sword of Pyrrhus—'tis no wonder—
From Æacus he sprung.

After the battle he soon recovered the cities. When he had made himself master of Ægæ, among other hardships put upon the inhabitants, he left among them a garrison draughted from those Gauls who served under him. The Gauls of all men are the most covetous of money ; and they were no sooner

put in possession of the town than they broke open the tombs of the kings who were buried there, plundered the treasures, and insolently scattered their bones. Pyrrhus passed the matter very slightly over; whether it was that the affairs he had upon his hands obliged him to put off the inquiry, or whether he was afraid of the Gauls, and did not dare to punish them. The connivance, however, was much censured by the Macedonians.

His interest was not well established among them, nor had he any good prospect of its security, when he began to entertain new visionary hopes: and, in ridicule of Antigonus, he said, "He wondered at his impudence, in not laying aside the purple, and taking the habit of a private person."

About this time, Cleonymus the Spartan came to entreat him that he would march to Lacedæmon, and he lent a willing ear to his request. Cleonymus was of the blood royal; but as he seemed to be of a violent temper and inclined to arbitrary power, he was neither loved nor trusted by the Spartans, and Areus was appointed to the throne. This was an old complaint which he had against the citizens in general. But to this we must add, that when advanced in years he had married a young woman of great beauty, named Chelidonis, who was of the royal family, and daughter to Leotychides. Chelidonis entertaining a violent passion for Acrotatus the son of Areus, who was both young and handsome, rendered the match not only uneasy but disgraceful to Cleonymus who was miserably in love; for there was not a man in Sparta who did not know how much he was despised by his wife. These domestic misfortunes, added to his public ones, provoked him to apply to Pyrrhus, who marched to Sparta with twenty-five thousand foot, two thousand horse, and twenty-four elephants. These great preparations made it evident at one view, that Pyrrhus did not come to gain Sparta for Cleonymus, but Pelopon-

ness for himself. He made, indeed, very different professions to the Lacedæmonians, who sent an embassy to him at Megalopolis: for he told them that he was only come to set free the cities which were in subjection to Antigonus; and, what is more extraordinary, that he fully intended, if nothing happened to hinder it, to send his younger sons to Sparta, for a Lacedæmonian education, that they might, in this respect, have the advantage of all other kings and princes.

With these pretences he amused those that came to meet him on his march; but as soon as he set foot in Laconia, he began to plunder and ravage it. And upon the ambassadors representing that he commenced hostilities without a previous declaration of war, he said, "And do we not know that you Spartans never declare beforehand what measures you are going to take?" to which a Spartan, named Mandricidas, who was in company, made answer in this laconic dialect, "If thou art a god, thou wilt do us no harm, because we have done thee none; if thou art a man, perhaps we may find a better man than thee."

In the mean time he moved towards Lacedæmon, and was advised by Cleonymus to give the assault immediately upon his arrival. But Pyrrhus, as we are told, fearing that his soldiers would plunder the city if they took it by night, put him off, and said, they would proceed to the assault the next day. For he knew there were but few men within the city, and those unprepared, by reason of his sudden approach; and that Areus the king was absent, being gone to Crete to succour the Gortynians. The contemptible idea which Pyrrhus conceived of its weakness and want of men, was the principal thing that saved the city. For supposing that he should not find the least resistance, he ordered his tents to be pitched, and sat quietly down; while the *helots* and friends of Cleonymus busied themselves in adorning and pre-

paring his house, in expectation that Pyrrhus would sup with him there that evening.

Night being come, the Lacedæmonians resolved, in the first place, to send off their women to Crete, but they strongly opposed it; and Archidamia entering the senate with a sword in her hand, complained of the mean opinion they entertained of the women, if they imagined they would survive the destruction of Sparta. In the next place, they determined to draw a trench parallel to the enemy's camp, and at each end of it to sink waggon into the ground as deep as the naves of the wheels, that so being firmly fixed, they might stop the course of the elephants. As soon as the work was begun, both matrons and maids came and joined them; the former with their robes tucked up, and the latter in their under garments only, to assist the older sort of men. They advised those that were intended for the fight, to repose themselves, and in the mean time they undertook to finish the third part of the trench, which they effected before morning. This trench was in breadth six cubits, in depth four, and eight hundred feet long, according to Phylarchus. Hieronymus makes it less.

At daybreak the enemy was in motion, whereupon the women armed the youth, with their own hands, and gave them the trench in charge, exhorting them to guard it well, and representing, "How delightful it would be to conquer in the view of their country, or how glorious to expire in the arms of their mothers and their wives, when they had met their deaths as became Spartans." As for Chelidonis, she retired into her own apartment with a rope about her neck, determined to end her days by it, rather than fall into the hands of Cleonymus, if the city was taken.

Pyrrhus now pressed forward with his infantry against the Spartans, who waited for him under a rampart of shields. But, beside that the ditch was

scarce passable, he found that there was no firm footing on the sides of it for his soldiers, because of the looseness of the fresh earth. His son Ptolemy seeing this, fetched a compass about the trench with two thousand Gauls and a select body of Chaonians, and endeavoured to open a passage on the quarter of the waggons. But these were so deep fixed and close locked, that they not only obstructed their passage, but made it difficult for the Spartans to come up and make a close defence. The Gauls were now beginning to drag out the wheels and draw the waggons into the river, when young Acrotatus perceiving the danger, traversed the city with three hundred men, and by the advantage of some hollow ways surrounded Ptolemy, not being seen till he began the attack upon his rear. Ptolemy was now forced to face about and stand upon the defensive. In the confusion many of his soldiers running foul upon each other, either tumbled into the ditch, or fell under the waggons. At last, after a long dispute and great effusion of blood, they were entirely routed. The old men and the women saw this exploit of Acrotatus: and as he returned through the city to his post, covered with blood, bold and elated with his victory, he appeared to the Spartan women taller and more graceful than ever, and they could not help envying Chelidonis such a lover. Nay, some of the old men followed and cried out, "Go, Acrotatus, and enjoy Chelidonis; and may your offspring be worthy of Sparta!"

The dispute was more obstinate where Pyrrhus fought in person. Many of the Spartans distinguished themselves in the action, and among the rest, Phyllius made a glorious stand. He slew numbers that endeavoured to force a passage, and when he found himself ready to faint with the many wounds he had received, he gave up his post to one of the officers that was near him, and retired to die in the

midst of his own party, that the enemy might not get his body in their power.

Night parted the combatants; and Pyrrhus, as he lay in his tent, had this dream: he thought he darted lightning upon Lacedæmon, which set all the city on fire, and that the sight filled him with joy. The transport awaking him, he ordered his officers to put their men under arms; and to some of his friends he related his vision, from which he assured himself that he should take the city by storm. The thing was received with admiration and a general assent; but it did not please Lysimachus. He said, that, as no foot is to tread on places that are struck by lightning, so the Deity by this might presignify to Pyrrhus, that the city should remain inaccessible to him. Pyrrhus answered, "These visions may serve as amusements for the vulgar, but there is not any thing in the world more uncertain and obscure. While, then, you have your weapons in your hands, remember, my friends,

"The best of omens is the cause of Pyrrhus*."

So saying, he arose, and, as soon as it was light, renewed the attack. The Lacedæmonians stood upon their defence with an alacrity and spirit above their strength: and the women attended, supplying them with arms, giving bread and drink to such as wanted it, and taking care of the wounded. The Macedonians then attempted to fill up the ditch, bringing great quantities of materials, and throwing them upon the arms and bodies of the dead. The Lacedæmonians, on their part, redoubled their efforts against them. But all on a sudden Pyrrhus appeared on that side of the trench, where the waggons had been planted to stop the passage, advancing at full speed towards the city. The soldiers who had the

* Parody of a line in Hector's speech, II. xii.

charge of that post cried out, and the women fled with loud shrieks and wailings. In the mean time Pyrrhus was pushing on, and overthrowing all that opposed him. But his horse received a wound in the belly from a Cretan arrow, ran away, and, plunging in the pains of death, threw him upon steep and slippery ground. As his friends pressed towards him in great confusion, the Spartans came boldly up, and making good use of their arrows, drove them all back. Hereupon Pyrrhus put an entire stop to the action, thinking the Spartans would abate of their vigour, now they were almost all wounded, and such great numbers killed. But the fortune of Sparta, whether she was satisfied with the trial she had of the unassisted valour of her sons, or whether she was willing to show her power to retrieve the most desperate circumstances, just as the hopes of the Spartans were beginning to expire, brought to their relief from Corinth Aminius the Phoecean, one of Antigonus's officers, with an army of strangers; and they had no sooner entered the town, but Areus their king arrived from Crete with two thousand men more. The women now retired immediately to their houses, thinking it needless to concern themselves any farther in the way: the old men too, who, notwithstanding their age, had been forced to bear arms, were dismissed, and the new supplies put in their place.

These two reinforcements to Sparta served only to animate the courage of Pyrrhus, and make him more ambitious to take the town. Finding, however, that he could effect nothing, after a series of losses and ill success he quitted the siege, and began to collect booty from the country, intending to pass the winter there. But fate is unavoidable. There happened at that time a strong contention at Argos, between the parties of Aristetas and Aristippus; and as Aristippus appeared to have a connexion with Antigonus, Aristetas, to prevent him, called

in Pyrrhus. Pyrrhus, whose hopes grew as fast as they were cut off, who, if he met with success, only considered it as a step to greater things, and if with disappointment, endeavoured to compensate it by some new advantage, would neither let his victories nor losses put a period to his disturbing both the world and himself. He began his march, therefore, immediately for Argos. Areus, by frequent ambushes, and by possessing himself of the difficult passes, cut off many of the Gauls and Molossians who brought up his rear. In the sacrifice which Pyrrhus had offered, the liver was found without a head, and the diviner had thence forewarned him that he was in danger of losing some person that was dear to him. But in the hurry and disorder of this unexpected attack, he forgot the menace from the victim, and ordered his son Ptolemy with some of his guards to the assistance of the rear, whilst he himself pushed on, and disengaged his main body from those dangerous passages. In the mean time Ptolemy met with a very warm reception; for he was engaged by a select party of Lacedæmonians, under the command of Evalcus. In the heat of action, a Cretan of Aptera, named Oroesus, a man of remarkable strength and swiftness, came up with the young prince, as he was fighting with great gallantry, and with a blow on the side laid him dead upon the spot. As soon as he fell, his party turned their backs and fled. The Lacedæmonians pursued them, and in the ardour of victory, insensibly advancing into the open plain, got at a great distance from their infantry. Pyrrhus, who by this time had heard of the death of his son, and was greatly afflicted at it, drew out his Molossian horse, and charging at the head of them, satiated himself with the blood of the Lacedæmonians. He always indeed appeared great and invincible in arms, but now, in point of courage and force, he outdid all his former exploits. Having found out Evalcus, he spurred his horse against him :

but Evalcus inclining a little on one side, aimed a stroke at him which had like to have cut off his bridle hand. It happened, however, only to cut the reins, and Pyrrhus seizing the favourable moment, ran him through with his spear. Then springing from his horse, he fought on foot, and made a terrible havoc of those brave Lacedæmonians who endeavoured to protect the body of Evalcus. The great loss which Sparta suffered was now owing purely to the ill-timed ambition of her leaders; for the war was at an end before the engagement.

Pyrrhus having thus sacrificed to the manes of his son, and celebrated a kind of funeral games for him, found that he had vented much of his grief in the fury of the combat, and marched more composed to Argos. Finding that Antigonus kept the high grounds adjoining to the plain, he encamped near the town of Nauplia. Next day he sent a herald to Antigonus, with a challenge in abusive terms to come down into the field, and fight with him for the kingdom. Antigonus said, "Time is the weapon that I use, as much as the sword; and if Pyrrhus is weary of his life, there are many ways to end it." To both the kings there came ambassadors from Argos, entreating them to retire, and so prevent that city from being subjected to either, which had a friendship for them both. Antigonus agreed to the overture, and sent his son to the Argives as an hostage. Pyrrhus at the same time promised to retire, but sending no hostage, he was much suspected.

Amidst these transactions, Pyrrhus was alarmed with a great and tremendous prodigy. For the heads of the sacrifice-oxen, when severed from the bodies, were seen to thrust out their tongues, and lick up their own gore. And in Argos the priestess of Apollo Lyceus ran about the streets, crying out that she saw the city full of dead carcasses and blood, and an eagle joining in the fight, and then immediately vanishing.

In the dead of night Pyrrhus approached the walls, and finding the gate called *Diamperes* opened to him by Aristetas, he was not discovered till his Gauls had entered and seized the market-place. But the gate not being high enough to receive the elephants, they were forced to take off their towers; and having afterwards put them on again in the dark, it could not be done without noise and loss of time, by which means they were discovered. The Argives ran into the citadel called *Aspis* *, and other places of defence, and sent to call in Antigonus. But he only advanced towards the walls to watch his opportunity for action, and contented himself with sending in some of his principal officers and his son with considerable succours.

At the same time Areus arrived in the town with a thousand Cretans, and the most active of his Spartans. All these troops being joined, fell at once upon the Gauls, and put them in great disorder. Pyrrhus entered at a place called *Cylarabis* †, with great noise and loud shouts, which were echoed by the Gauls; but he thought their shouts were neither full nor bold, but rather expressive of terror and distress. He therefore advanced in great haste, pushing forward his cavalry, though they marched in danger, by reason of the drains and sewers of

* There was an annual feast at Argos, in honour of Juno, called *Hpaia*, *Junonia*, and also *Hecatombia*, from the hecatomb of oxen then offered. Among other games, this prize was proposed for the youth. In a place of considerable strength above the theatre a brazen buckler was nailed to the wall, and they were to try their strength in plucking it off. The victor was crowned with a myrtle garland, and had the buckler [in Greek *Aspis*] for his pains. Hence the name of the fort. Not only the youth of Argos, but strangers were admitted to the contest: as appears from Pindar. For, speaking of Diagoras of Rhodes, he says,

The Argive buckler knew him.

OLYMP. Ode 7.

† *Cylarabis* was a place of exercise near one of the gates of Argos. PAUSAN.

which the city was full. Besides, in this nocturnal war, it was impossible either to see what was done, or to hear the orders that were given. The soldiers were scattered about, and lost their way among the narrow streets; nor could the officers rally them in that darkness, amidst such a variety of noises, and in such strait passages; so that both sides continued without doing any thing, and waited for daylight.

At the first dawn Pyrrhus was concerned to see the Aspis full of armed men; but his concern was changed into consternation, when among the many figures in the market-place he beheld a wolf and a bull in brass represented in act to fight. For he recalled an old oracle which had foretold, "That it was his destiny to die when he should see a wolf encountering a bull." The Argives say, these figures were erected in memory of an accident which happened among them long before. They tell us, that when Danaus first entered their country, as he passed through the district of Thyreatis, by the way of Pyramia which leads to Argos, he saw a wolf fighting with a bull. Danaus imagined that the wolf represented him, for being a stranger he came to attack the natives, as the wolf did the bull. He therefore stayed to see the issue of the fight, and the wolf proving victorious, he offered his devotions to Apollo Lyceus, and then assaulted and took the town; Gelanor, who was then king, being deposed by a faction. Such is the history of those figures.

Pyrrhus, quite dispirited at the sight, and perceiving at the same time that nothing succeeded according to his hopes, thought it best to retreat. Fearing that the gates were too narrow, he sent orders to his son Helenus, who was left with the main body without the town, to demolish part of the wall, and assist the retreat, if the enemy tried to obstruct it. But the person whom he sent, mistaking the order in the hurry and tumult, and delivering it quite in a contrary sense, the young prince entered the gates

with the rest of the elephants and the best of his troops, and marched to assist his father. Pyrrhus was now retiring; and while the market-place afforded room both to retreat and fight, he often faced about and repulsed the assailants. But when from that broad place he came to crowd into the narrow street leading to the gate, he fell in with those who were advancing to his assistance. It was in vain to call out to them to fall back: there were but few that could hear him; and such as did hear, and were most disposed to obey his orders, were pushed back by those who came pouring in behind. Besides, the largest of the elephants was fallen in the gate-way on his side, and lying there and braying in a horrible manner, he stopped those who would have got out. And among the elephants already in the town, one named Nikon, striving to take up his master who was fallen off wounded, rushed against the party that was retreating: and overturned both friends and enemies promiscuously, till he found the body. Then he took it up with his trunk, and carrying it on his two teeth, returned in great fury, and trod down all before him. When they were thus pressed and crowded together, not a man could do any thing singly, but the whole multitude, like one close compacted body, rolled this way and that all together. They exchanged but few blows with the enemy either in front or rear, and the greatest harm they did was to themselves. For if any man drew his sword or leveled his pike, he could not recover the one or put up the other; the next person, therefore, whoever he happened to be, was necessarily wounded, and thus many of them fell by the hands of each other.

Pyrrhus, seeing the tempest rolling about him, took off the plume with which his helmet was distinguished, and gave it to one of his friends. Then trusting to the goodness of his horse, he rode in amongst the enemy who were harassing his rear;

and it happened that he was wounded through the breast-plate with a javelin. The wound was rather slight than dangerous, but he turned against the man who gave it, who was an Argive man of no note, the son of a poor old woman. This woman, among others, looking upon the fight from the roof of a house, beheld her son thus engaged. Seized with terror at the sight, she took up a large tile with both hands, and threw it at Pyrrhus. The tile fell upon his head, and notwithstanding his helmet, crushed the lower *vertebræ* of his neck. Darkness, in a moment, covered his eyes, his hands let go the reins, and he fell from his horse by the tomb of Licymnius*. The crowd that was about him did not

* There is something strikingly contemptible in the fate of this ferocious warrior.—What reflections may it not afford to those scourges of mankind, who, to extend their power and gratify their pride, tear out the vitals of human society!—How unfortunate that they do not recollect their own personal insignificance, and consider, while they are disturbing the peace of the earth, that they are beings whom an old woman may kill with a stone!—It is impossible here to forget the obscure fate of Charles the Twelfth, or the following verses that describe it:

On what foundation stands the warrior's pride,
How just his hopes, let Swedish Charles decide;
A frame of adamant, a soul of fire,
No dangers fright him, and no labours tire;
O'er love, o'er fear, extends his wide domain,
Unconquer'd lord of pleasure and of pain;
No joys to him pacific sceptres yield,
War sounds the trump, he rushes to the field.
Behold surrounding kings their power combine,
And one capitulate and one resign.
Peace courts his hand, but spreads her charms in vain.
"Think nothing gain'd," he cries, "till nought remain,
On Moscow's walls till Gothic standards fly,
And all be mine beneath the polar sky."
The march begins in military state,
And nations on his eye suspended wait.
Stern famine guards the solitary coast,
And winter barricades the realm of frost:

know him, but one Zopyrus who served under Antigonus, and two or three others coming up, knew him and dragged him into a porch that was at hand, just as he was beginning to recover from the blow. Zopyrus had drawn his Illyrian blade to cut off his head, when Pyrrhus opened his eyes, and gave him so fierce a look, that he was struck with terror. His hands trembled, and between his desire to give the stroke, and the confusion he was in, he missed his neck, but wounded him in the mouth and chin, so that it was a long time before he could separate the head from the body.

By this time the thing was generally known, and Alcyoneus, the son of Antigonus, came hastily up, and asked for the head, as if he wanted only to look upon it. But as soon as he had got it he rode off with it to his father, and cast it at his feet as he was sitting with his friends. Antigonus looking upon the head, and knowing it, thrust his son from him; and struck him with his staff, calling him an impious and barbarous wretch. Then putting his robe before his eyes, he wept in remembrance of the fate of his grandfather Antigonus *, and that of

He comes—not want and cold his course delay—
 Hide, blushing Glory, hide Pultowa's day!
 The vanquish'd hero leaves his broken bands,
 And shows his miseries in distant lands.
 Condemn'd a needy suppliant to wait,
 While ladies interpose, and slaves debate.
 But did not Chance at length her error mend?
 Did no subverted empire mark his end?
 Did rival monarchs give the fatal wound?
 Or hostile millions press him to the ground?
 His fall was destined to a barren strand,
 A petty fortress, and a dubious hand.
 He left the name at which the world grew pale,
 To point a moral, or adorn a tale!

JOHNSON.

* Antigonus the First was killed at the battle of Ipsus, and Demetrius the First long kept a prisoner by his son-in-law Seleucus.

his father Demetrius, two instances in his own house of the mutability of fortune. As for the head and body of Pyrrhus, he ordered them to be laid in magnificent attire on the funeral pile and burned. After this Alcyoneus having met with Helenus in great distress and a mean garb, addressed him in a courteous manner, and conducted him to his father, who thus expressed himself on the occasion; "In this, my son, you have acted much better than before; but still you are deficient; for you should have taken off that mean habit, which is a greater disgrace to us who are victorious, than it is to the vanquished."

Then he paid his respects to Helenus in a very obliging manner, and sent him to Epirus with a proper equipage. He gave also the same kind reception to the friends of Pyrrhus, after he had made himself master of his whole camp and army.

CAIUS MARIUS.

WE know no third name of Caius Marius, any more than we do of Quinctus Sertorius who held Spain so long, or of Lucius Mummius who took Corinth. For the surname of *Achaicus* Mummius gained by his conquest, as Scipio did that of *Africanus*, and Metellus that of *Macedonicus*—Posidonius avails himself chiefly of this argument to confute those who hold the third to be the Roman proper name, Camillus, for instance, Marcellus, Cato: for in that case, those who had only two names, would have had no proper name at all. But he did not consider that by this reasoning he robbed the women of their names; for no woman bears the first, which Posi-

donius supposed the proper name among the Romans. Of the other names, one was common to the whole family, as the Pompeii, Manlii, Cornelii, in the same manner as with us, the Heraclidæ and Pelopidæ; and the other was a surname given them from something remarkable in their dispositions, their actions, or the form of their bodies, as Macrinus, Torquatus, Sylla, which are like Mnemon, Grypus, and Callinicus, among the Greeks. But the diversity of customs in this respect leaves much room for farther inquiry*.

As to the figure of Marius, we have seen at Ravenna in Gaul his statue in marble, which perfectly

* The Romans had usually three names, the *Prænomen*, the *Nomen* and the *Cognomen*.

The *Prænomen*, as Aulus, Caius, Decimus, was the proper or distinguishing name between brothers, during the time of the republic.

The *Nomen* was the family name, answering to the Grecian patronymics. For, as among the Greeks, the posterity of Æacus were called Æacidæ, so the Julian family had that name from Iulus or Ascanius. But there were several other things which gave rise to the *Nomen*, as animals, places, and accidents; for instance, Porcius, Ovilus, &c.

The *Cognomen* was originally intended to distinguish the several branches of a family. It was assumed from no certain cause, but generally from some particular occurrence. It became, however, hereditary, except it happened to be changed for a more honourable appellation, as Macedonicus, Africanus. But it should be well remarked, that under the emperors the *Cognomen* was often used as a proper name, and brothers were distinguished by it, as Titus Flavius Vespasianus, and Titus Flavius Sabinus.

As to women, they had anciently their *Prænomen* as well as the men, such as Caia, Lucia, &c. But afterwards they seldom used any other besides the family name, as Julia, Tullia, and the like. Where there were two sisters in a house, the distinguishing appellations were major and minor; if a greater number, Prima, Secunda, Tertia, &c.

With respect to the men who had only two names, a family might be so mean as not to have gained the *Cognomen*; or there might be so few of the family, that there was no occasion for it to distinguish the branches.

expressed all that has been said of his sternness and austerity of behaviour. For being naturally robust and warlike, and more acquainted with the discipline of the camp than the city, he was fierce and untractable when in authority. It is said that he neither learned to read Greek, nor would make use of that language on any serious occasion, thinking it ridiculous to bestow time on learning the language of a conquered people. And when, after his second triumph, at the dedication of a temple, he exhibited shows to the people in the Grecian manner, he barely entered the theatre and sat down, and then rose up and departed immediately. Therefore, as Plato used to say to Xenocrates the philosopher, who had a morose and unpolished manner, "Good Xenocrates, sacrifice to the Graces;" so if any one could have persuaded Marius to pay his court to the Grecian Muses and Graces, he had never brought his noble achievements, both in war and peace, to so shocking a conclusion; he had never been led, by unseasonable ambition and insatiable avarice, to split upon the rocks of a savage and cruel old age. But this will soon appear from his actions themselves.

His parents were obscure and indigent people, who supported themselves by labour; his father's name was the same with his; his mother was called Fulcinia. It was late before he came to Rome, or had any taste of the refinements of the city. In the mean time he lived at Cirræatum*, a village in the territory of Arpinum: and his manner of living there was perfectly rustic, if compared with the elegance of polished life; but at the same time it was temperate, and much resembled that of the ancient Romans.

* A corruption of *Cernetum*. Pliny tells us the inhabitants of Cernetum were called *Mariani*, undoubtedly from Marius their townsman, who had distinguished himself in so extraordinary a manner. PLIN. lib. iii. c. 5.

He made his first campaign against the Celtiberians *, when Scipio Africanus besieged Numantia. It did not escape his general how far he was above the other young soldiers in courage; nor how easily he came into the reformation in point of diet, which Scipio introduced into the army, before almost ruined by luxury and pleasure. It is said also, that he encountered and killed an enemy in the sight of his general; who therefore distinguished him with many marks of honour and respect, one of which was the inviting him to his table. One evening the conversation happening to turn upon the great commanders then in being, some person in the company, either out of complaisance to Scipio, or because he really wanted to be informed, asked, "Where the Romans should find such another general when he was gone?" upon which Scipio, putting his hand on the shoulder of Marius, who sat next him, said, "Here, perhaps." So happy was the genius of both those great men, that the one, while but a youth, gave tokens of his future abilities, and the other from those beginnings could discover the long series of glory which was to follow.

This saying of Scipio's, we are told, raised the hopes of Marius, like a divine oracle, and was the chief thing that animated him to apply himself to affairs of state. By the assistance of Cæcilius Metellus, on whose house he had an hereditary dependence, he was chosen a tribune of the people†. In this office he proposed a law for regulating the manner of voting, which tended to lessen the authority of the patricians in matters of judicature. Cotta the consul, therefore, persuaded the senate to reject it, and to cite Marius to give account of his conduct. Such a decree being made, Marius, when he entered the senate, showed not the embarrassment of a

* In the third year of the hundred and sixty-first olympiad, one hundred and thirty-three years before the birth of Christ.

† One hundred and seventeen years before Christ.

young man advanced to office without having first distinguished himself, but assuming beforehand the elevation which his future actions were to give him, he threatened to send Cotta to prison, if he did not revoke the decree. Cotta turning to Metellus, and asking his opinion, Metellus rose up and voted with the consul.—Hereupon Marius called in a lictor, and ordered him to take Metellus into custody. Metellus appealed to the other tribunes, but as not one of them lent him any assistance, the senate gave way and repealed their decree. Marius, highly distinguished by this victory, went immediately from the senate to the *forum*, and had his law confirmed by the people.

From this time he passed for a man of inflexible resolution, not to be influenced by fear or respect of persons, and consequently one that would prove a bold defender of the people's privileges against the senate. But this opinion was soon altered by his taking quite a different part.—For a law being proposed concerning the distribution of corn, he strenuously opposed the plebeians, and carried it against them. By which action he gained equal esteem from both parties, as a person incapable of serving either against the public advantage.

When his tribuneship was expired, he stood candidate for the office of chief *ædile*. For there are two offices of *ædiles*; the one called *curulis*, from the chair with crooked feet, in which the magistrate sits while he despatches business; the other, of a degree much inferior, is called the *plebeian ædile*. The more honourable *ædiles* are first chosen, and then the people proceed the same day to the election of the other. When Marius found he could not carry the first, he dropped his pretensions there, and immediately applied for the second. But as this proceeding of his betrayed a disagreeable and importunate obstinacy, he miscarried in that also. Yet though he was twice baffled in his application in one

day (which never happened to any man but himself), he was not at all discouraged. For, not long after, he stood for the prætorship, and was near being rejected again. He was, indeed, returned last of all, and then was accused of bribery. What contributed most to the suspicion, was, a servant of Cassius Sabaco being seen within the rails, among the electors; for Sabaco was an intimate friend of Marius. He was summoned, therefore, by the judges; and, being interrogated upon the point, he said, "That the heat having made him very thirsty, he asked for cold water; upon which his servant brought him a cup, and withdrew as soon as he had drank." Sabaco was expelled the senate by the next censors*, and it was thought he deserved that mark of infamy, as having been guilty either of falsehood or intemperance. Caius Herennius was also cited as a witness against Marius; but he alleged, that it was not customary for patrons (so the Romans call protectors) to give evidence against their clients, and that the law excused them from that obligation. The judges were going to admit the plea, when Marius himself opposed it, and told Herennius, that when he was first created a magistrate, he ceased to be his client. But this was not altogether true. For it is not every office that frees clients and their posterity from the service due to their patrons, but only those magistracies to which the law gives a *curule* chair. Marius, however, during the first days of trial, found that matters ran against him, his judges being very unfavourable; yet, at last, the votes proved equal, and he was acquitted beyond expectation.

In his prætorship he did nothing to raise him to distinction. But, at the expiration of this office, the farther Spain falling to his lot, he is said to have cleared it of robbers. That province as yet was uncivilized and savage in its manners, and the Spaniards

* Probably he had one of his slaves to vote among the freemen.

thought there was nothing dishonourable in robbery. At his return to Rome, he was desirous to have his share in the administration, but had neither riches nor eloquence to recommend him; though these were the instruments by which the great men of those times governed the people. His high spirit, however, his indefatigable industry, and plain manner of living, recommended him so effectually to the commonalty, that he gained offices, and by offices power: so that he was thought worthy the alliance of the Cæsars, and married Julia of that illustrious family. Cæsar, who afterwards raised himself to such eminence, was her nephew, and on account of his relation to Marius, showed himself very solicitous for his honour, as we have related in his life.

Marius, along with his temperance, was possessed of great fortitude in enduring pain. There was an extraordinary proof of this, in his bearing an operation in surgery. Having both his legs full of wens, and being troubled at the deformity, he determined to put himself in the hands of a surgeon. He would not be bound, but stretched out one of his legs to the knife; and without motion or groan, bore the inexpressible pain of the operation in silence and with a settled countenance. But when the surgeon was going to begin with the other leg, he would not suffer him, saying, "I see the cure is not worth the pain."

About this time Cæcilius Metellus the consul*, being appointed to the chief command in the war against Jugurtha, took Marius with him into Africa as one of his lieutenants. Marius, now finding an opportunity for great actions and glorious toils, took no care, like his colleagues, to contribute to the reputation of Metellus, or to direct his views to his

* Q. Cæcilius Metellus was consul with M. Junius Silanus, the fourth year of the one hundred and sixty-seventh olympiad, a hundred and seven years before the birth of Christ. In this expedition he acquired the surname of Numidicus.

service; but concluding that he was called to the lieutenancy, not by Metellus but by Fortune, who had opened him an easy way and a noble theatre for great achievements, exerted all his powers. That war presenting many critical occasions, he neither declined the most difficult service, nor thought the most servile beneath him. Thus surpassing his equals in prudence and foresight, and contesting it with the common soldiers in abstemiousness and labour, he entirely gained their affections. For it is no small consolation to any one who is obliged to work, to see another voluntarily take a share in his labour; since it seems to take off the constraint. There is not, indeed, a more agreeable spectacle to a Roman soldier, than that of his general eating the same dry bread which he eats, or lying on an ordinary bed, or assisting his men in drawing a trench or throwing up a bulwark. For the soldier does not so much admire those officers who let him share in their honour or their money, as those who will partake with him in labour and danger; and he is more attached to one that will assist him in his work, than to one who will indulge him in idleness.

By these steps Marius gained the hearts of the soldiers; his glory, his influence, his reputation, spread through Africa, and extended even to Rome: the men under his command wrote to their friends at home, that the only means of putting an end to the war in those parts, would be to elect Marius consul. This occasioned no small anxiety to Metellus, but what distressed him most was the affair of Turpilius. This man and his family had long been retainers to that of Metellus, and he attended him in that war in the character of master of the artificers, but being, through his interest, appointed governor of the large town of Vacca, his humanity to the inhabitants and the unsuspecting openness of his conduct, gave them an opportunity of delivering up the place to Jugur-

tha*. Turpilius, however, suffered no injury in his person; for the inhabitants, having prevailed upon Jugurtha to spare him, dismissed him in safety. On this account he was accused of betraying the place. Marius, who was one of the council of war, was not only severe upon him himself, but stirred up most of the other judges; so that it was carried against the opinion of Metellus, and much against his will he passed sentence of death upon him. A little after, the accusation appeared a false one; and all the other officers sympathized with Metellus, who was overwhelmed with sorrow; while Marius, far from dissembling his joy, declared the thing was his doing, and was not ashamed to acknowledge in all companies, "That he had lodged an avenging fury in the breast of Metellus, who would not fail to punish him for having put to death the hereditary friend of his family."

They now became open enemies; and one day when Marius was by, we are told, that Metellus said by way of insult, "You think then, my good friend, to leave us, and go home, to solicit the consulship: would you not be contented to stay and be consul with this son of mine?" The son of Metellus was then very young. Notwithstanding this, Marius still kept applying for leave to be gone, and Metellus found out new pretences for delay. At last, when there wanted only twelve days to the election, he dismissed him. Marius had a long journey from the camp to Utica, but he dispatched it in two days and a night. At his arrival on the coast he offered sacrifice before he embarked; and the diviner is said to have told him, "That heaven announced success superior to all his hopes." Elevated with this promise, he set sail, and, having a fair wind, crossed the sea in four days. The people immediately expressed

* They put the Roman garrison to the sword, sparing none but Turpilius.

their inclination for him; and being introduced by one of their tribunes, he brought many false charges against Metellus, in order to secure the consulship for himself; promising at the same time either to kill Jugurtha or to take him alive.

He was elected with great applause, and immediately began his levies; in which he observed neither law nor custom; for he enlisted many needy persons, and even slaves*. The generals that were before him, had not admitted such as these, but intrusted only persons of property with arms as with other honours, considering that property as a pledge to the public for their behaviour. Nor was this the only obnoxious thing in Marius. His bold speeches, accompanied with insolence and ill manners, gave the patricians great uneasiness. For he scrupled not to say, "That he had taken the consulate as a prey from the effeminacy of the high-born and the rich, and that he boasted to the people of his own wounds, not the images of others or monuments of the dead." He took frequent occasion, too, to mention Bestia and Albinus, generals who had been mostly unfortunate in Africa, as men of illustrious families, but unfit for war, and consequently unsuccessful through want of capacity. Then he would ask the people, "Whether they did not think that the ancestors of those men would have wished rather to leave a posterity like him; since they themselves did not rise to glory by their high birth, but by their virtue and great actions." These things he said not out of mere vanity and arrogance, or needlessly to embroil himself with the nobility; but he saw the people took pleasure in seeing the senate insulted, and that they measured the greatness of a man's mind by the insolence of his language; and therefore, to gratify them, he spared not the greatest men in the state.

* Florus does not say he enlisted slaves, but *capite censos*, such as having no estates, had only their names entered in the registers.

Upon his arrival in Africa, Metellus was quite overcome with grief and resentment, to think that when he had in a manner finished the war, and there remained nothing to take but the person of Jugurtha, Marius, who had raised himself merely by his ingratitude towards *him*, should come to snatch away both his victory and triumph. Unable, therefore, to bear the sight of him, he retired, and left his lieutenant Rutilius to deliver up the forces to Marius. But before the end of the war the divine vengeance overtook Marius. For Sylla robbed him of the glory of his exploits, as he had done Metellus. I shall briefly relate here the manner of that transaction, having already given a more particular account of it in the life of Sylla.

Bocchus, king of the upper Numidia, was father-in-law to Jugurtha. He gave him, however, very little assistance in the war, pretending that he detested his perfidiousness, while he really dreaded the increase of his power. But when he became a fugitive and a wanderer, and was reduced to the necessity of applying to Bocchus as his last resource, that prince received him rather as a suppliant than as his son-in-law. When he had him in his hands, he proceeded in public to intercede with Marius in his behalf, alleging in his letters, that he would never give him up, but defend him to the last. At the same time in private intending to betray him, he sent for Lucius Sylla, who was quæstor to Marius, and had done Bocchus many services during the war. When Sylla was come to him, confiding in his honour, the barbarian began to repent, and often changed his mind, deliberating for some days whether he should deliver up Jugurtha, or retain Sylla too. At last, adhering to the treachery he had first conceived, he put Jugurtha, alive, into the hands of Sylla.

Hence the first seeds of that violent and implacable quarrel, which almost ruined the Roman empire. For many, out of envy to Marius, were willing to

attribute this success to Sylla only ; and Sylla himself caused a seal to be made, which represented Bocchus delivering up Jugurtha to him. This seal he always wore, and constantly sealed his letters with it ; by which he highly provoked Marius, who was naturally ambitious, and could not endure a rival in glory. Sylla was instigated to this by the enemies of Marius, who ascribed the beginning and the most considerable actions of the war to Metellus, and the last and finishing stroke to Sylla : that so the people might no longer admire and remain attached to Marius as the most accomplished of commanders.

The danger, however, that approached Italy from the west, soon dispersed all the envy, the hatred, and the calumnies, which had been raised against Marius. The people, now in want of an experienced commander, and searching for an able pilot to sit at the helm, that the commonwealth might bear up against so dreadful a storm, found that no one of an opulent or noble family would stand for the consulship ; and therefore they elected Marius*, though absent. They had no sooner received the news that Jugurtha was taken, than reports were spread of an invasion from the Teutones and the Cimbri. And though the account of the number and strength of their armies seemed at first incredible, it afterwards appeared short of the truth. For three hundred thousand well-armed warriors were upon the march, and the women and children, whom they had along with them, were said to be much more numerous. This vast multitude wanted lands on which they might subsist, and cities wherein to settle ; as they had heard the Celtæ, before them, had expelled the Tuscans, and possessed themselves of the best part of Italy†. As for these, who now hovered like a cloud over Gaul and Italy, it was not known who they were‡, or whence they

* One hundred and two years before Christ.

† In the reign of Tarquinius Priscus.

‡ The Cimbri were descended from the ancient Gomerians or

came, on account of the small commerce which they had with the rest of the world, and the length of way they had marched. It was conjectured, indeed, from the largeness of their stature, and the blueness of their eyes, as well as because the Germans call *bandidti cimbri*, that they were some of those German nations who dwell by the Northern Sea.

Some assert, that the country of the *Celtæ* is of such vast extent, that it stretches from the Western ocean and most northern climes, to the lake *Mæotis* eastward, and that part of *Scythia* which borders upon *Pontus*: that there the two nations mingle, and thence issue; not all at once, nor at all seasons, but in the spring of every year: that, by means of these annual supplies, they had gradually opened themselves a way over the greatest part of the European continent; and that, though they are distinguished by different names according to their tribes, yet their whole body is comprehended under the general name of *Celto-Scythæ*.

Others say, they were a small part of the *Cimmerians*, well known to the ancient Greeks; and that this small part, quitting their native soil, or being expelled by the *Scythians* on account of some sedition, passed from the *Palus Mæotis* into Asia, under the conduct of *Lygdamis* their chief. But that the greater and more warlike part dwelt in the extremities of the earth near the Northern sea. These inhabit a country so dark and woody that the sun is seldom seen, by reason of the many high and spreading trees, which reach inward as far as the *Hercynian* forest. They

Celtes; *Cimri* or *Cymbri* being only a harsher pronunciation of *Gomerai*. They were in all probability the ancientest people of Germany. They gave their name to the *Cimbrica Chersonesus*, which was a kind of peninsula extending from the mouth of the river *Elbe* into the north sea. They were all supposed the same with the *Cimmerians* that inhabited the countries about the *Palus Mæotis*: which is highly probable, both from the likeness of their names, and from the descendants of *Gomer* having spread themselves over all that northern tract.

are under that part of the heavens, where the elevation of the pole is such, that by reason of the declination of the parallels, it makes almost a vertical point to the inhabitants; and their day and night are of such a length, that they serve to divide the year into two equal parts; which gave occasion to the fiction of Homer concerning the infernal regions.

Hence therefore these barbarians, who came into Italy, first issued; being anciently called Cimmerii, afterwards Cimbri; and the appellation was not at all from their manners. But these things rest rather on conjecture than historical certainty. Most historians, however, agree, that their numbers, instead of being less, were rather greater than we have related. As to their courage, their spirit, and the force and vivacity with which they made an impression, we may compare them to a devouring flame. Nothing could resist their impetuosity; all that came in their way, were trodden down, or driven before them like cattle. Many respectable armies and generals* employed by the Romans to guard the Transalpine Gaul, were shamefully routed; and the feeble resistance they made to the first efforts of the barbarians, was the chief thing that drew them towards Rome. For, having beaten all they met, and loaded themselves with plunder, they determined to settle no where, till they had destroyed Rome, and laid waste all Italy.

The Romans, alarmed from all quarters with this news, called Marius to the command, and elected him a second time consul. It was, indeed, unconstitutional for any one to be chosen who was absent, or who had not waited the regular time between a first and second consulship; but the people over-ruled all that was said against him. They considered, that this was not the first instance in which the law had given way to the public utility; nor was the present occasion less urgent than that, when, contrary to law †,

* Cæsius Longinus, Aurelius, Scaurus, Cæpio, and Cn. Malleius.

† Scipio was elected consul before he was thirty years old, though

they made Scipio consul; for, then they were not anxious for the safety of their own city, but only desirous of destroying Carthage. These reasons prevailing, Marius returned with his army from Africa, and entering upon his consulship on the first of January, which the Romans reckon the beginning of their year, led up his triumph the same day. Jugurtha, now a captive, was a spectacle as agreeable to the Romans, as it was beyond their expectation; no one having ever imagined that the war could be brought to a period while he was alive: so various was the character of that man, that he knew how to accommodate himself to all sorts of fortune, and through all his subtlety there ran a vein of courage and spirit. It is said, that when he was led before the car of the conqueror, he lost his senses. After the triumph, he was thrown into prison, where, whilst they were in haste to strip him, some tore his robe off his back, and others catching eagerly at his pendants, pulled off the tips of his ears with them. When he was thrust down naked into the dungeon, all wild and confused, he said with a frantic smile, “Heavens! how cold is this bath of yours!” There struggling for six days with extreme hunger, and to the last hour labouring for the preservation of life, he came to such an end as his crimes deserved. There were carried (we are told) in this triumph, three thousand and seven pounds of gold, five thousand seven hundred and seventy-five of silver bullion, and of silver coin seventeen thousand and twenty-eight drachmas.

After the solemnity was over, Marius assembled the senate in the Capitol, where, either through inadvertency or gross insolence, he entered in his triumphal robe: but soon perceiving that the senate was offended, he went and put on his ordinary habit, and then returned to his place.

the common age required in the candidates was forty-two. Indeed, the people dispensed with it in other instances besides this.

When he set out with the army, he trained his soldiers to labour while upon the road, accustoming them to long and tedious marches, and compelling every man to carry his own baggage, and provide his own victuals. So that afterwards laborious people, who executed readily and without murmuring whatever they were ordered, were called *Marius's mules*. Some, indeed, give another reason for this proverbial saying. They say, that when Scipio besieged Numantia, he chose to inspect, not only the arms and horses, but the very mules and waggons, that all might be in readiness and good order; on which occasion Marius brought forth his horse in fine condition, and his mule too in better case, and stronger and gentler than those of others. The general, much pleased with Marius's beasts, often made mention of them; and hence those who by way of raillery praised a drudging patient man, called him Marius's mule.

On this occasion, it was a very fortunate circumstance for Marius, that the barbarians, turning their course, like a reflux of the tide, first invaded Spain. For this gave him time to strengthen his men by exercise, and to raise and confirm their courage; and, what was still of greater importance, to show them what he himself was. His severe behaviour, and inflexibility in punishing, when it had once accustomed them to mind their conduct and be obedient, appeared both just and salutary. When they were a little used to his hot and violent spirit, to the harsh tone of his voice, and the fierceness of his countenance, they no longer considered him as terrible to themselves but to the enemy. Above all, the soldiers were charmed with his integrity in judging; and this contributed not a little to procure Marius a third consulate. Besides, the barbarians were expected in the spring, and the people were not willing to meet them under any other general. They did not, however, come so soon as they were looked for, and the year expired without his getting a sight of them. The time of a

new election coming on, and his colleague being dead, Marius left the command of the army to Manius Aquilius, and went himself to Rome. Several persons of great merit stood for the consulate; but Lucius Saturninus, a tribune who led the people, being gained by Marius, in all his speeches exhorted them to choose him consul. Marius, for his part, desired to be excused, pretending that he did not want the office: whereupon Saturninus called him a traitor to his country, who deserted the command in such time of danger. It was not difficult to perceive that Marius dissembled, and that the tribune acted a bungling part under him; yet the people considering that the present juncture required both his capacity and good fortune, created him consul a fourth time, and appointed Lutatius Catulus his colleague, a man much esteemed by the patricians, and not unacceptable to the commons.

Marius, being informed of the enemy's approach, passed the Alps with the utmost expedition; and having marked out his camp by the river Rhone, fortified it, and brought into it a large supply of provisions; that the want of necessaries might never compel him to fight at a disadvantage. But as the carriage of provisions by sea was tedious and very expensive, he found a way to make it easy and very expeditious. The mouth of the Rhone was at that time choked up with mud and sand, which the beating of the sea had lodged there; so that it was very dangerous, if not impracticable, for vessels of burden to enter it. Marius, therefore, set his army, now quite at leisure, to work there; and having caused a cut to be made capable of receiving large ships, he turned great part of the river into it; thus drawing it to a coast, where the opening to the sea is easy and secure. This cut still retains his name.

The barbarians dividing themselves into two bodies, it fell to the lot of the Cimbri to march the upper way through Noricum against Catulus, and to force that

pass; while the Teutones and Ambrones took the road through Liguria along the sea-coast, in order to reach Marius. The Cimbri spent some time in preparing for their march: but the Teutones and Ambrones set out immediately, and pushed forward with great expedition; so that they soon traversed the intermediate country, and presented to the view of the Romans an incredible number of enemies, terrible in their aspect, and in their voice and shouts of war different from all other men. They spread themselves over a vast extent of ground near Marius, and when they had encamped, they challenged him to battle.

The consul, for his part, regarded them not, but kept his soldiers within the trenches, rebuking the vanity and rashness of those who wanted to be in action, and calling them traitors to their country. He told them, "Their ambition should not now be for triumphs and trophies, but to dispel the dreadful storm that hung over them, and to save Italy from destruction." These things he said privately to his chief officers and men of the first rank. As for the common soldiers, he made them mount guard by turns upon the ramparts, to accustom them to bear the dreadful looks of the enemy, and to hear their savage voices without fear, as well as to make them acquainted with their arms, and their way of using them. By these means, what at first was terrible, by being often looked upon, would in time become unaffecting. For he concluded, that with regard to objects of terror, novelty adds many unreal circumstances, and that things really dreadful lose their effect by familiarity. Indeed, the daily sight of the barbarians not only lessened the fears of the soldiers, but the menacing behaviour and intolerable vanity of the enemy, provoked their resentment, and inflamed their courage. For they not only plundered and ruined the adjacent country, but advanced to the very trenches with the greatest insolence and contempt.

Marius at last was told, that the soldiers vented their grief in such complaints as these: "What effeminacy has Marius discovered in us, that he thus keeps us locked up, like so many women, and restrains us from fighting? Come on; let us with the spirit of freemen, ask him if he waits for others to fight for the liberties of Rome, and intends to make use of us only as the vilest labourers, in digging trenches, in carrying out loads of dirt, and turning the course of rivers? It is for such noble works as these, no doubt, that he exercises us in such painful labours; and, when they are done, he will return and show his fellow-citizens the glorious fruits of the continuation of his power. It is true, Carbo and Cæpio were beaten by the enemy: but does their ill success terrify him? Surely Carbo and Cæpio were generals as much inferior to Marius in valour and renown, as we are superior to the army they led. Better it were to be in action, though we suffered from it like them, than to sit still and see the destruction of our allies."

Marius, delighted with these speeches, talked to them in a soothing way. He told them, "It was not from any distrust of them that he sat still, but that, by order of certain oracles, he waited both for the time and place which were to ensure him the victory." For he had with him a Syrian woman, named Martha, who was said to have the gift of prophecy. She was carried about in a litter with great respect and solemnity, and the sacrifices he offered were all by her direction. She had formerly applied to the senate in this character, and made an offer of predicting for them future events, but they refused to hear her. Then she betook herself to the women, and gave them a specimen of her art. She addressed herself particularly to the wife of Marius, at whose feet she happened to sit, when there was a combat of gladiators, and fortunately enough, told her which of them would prove victorious. Marius's wife sent her to her husband, who received her with the utmost

veneration, and provided for her the litter in which she was generally carried. When she went to sacrifice, she wore a purple robe, lined with the same, and buttoned up, and held in her hand a spear adorned with ribbands and garlands. When they saw this pompous scene, many doubted whether Marius was really persuaded of her prophetic abilities, or only pretended to be so, and acted a part, while he showed the woman in this form.

But what Alexander of Myndos relates concerning the vultures really deserves admiration. Two of them, it seems, always appeared, and followed the army, before any great success, being well known by their brazen collars. The soldiers, when they took them, had put these collars upon them, and then let them go. From this time they knew, and in a manner saluted the soldiers; and the soldiers, whenever these appeared upon their march, rejoiced in the assurance of performing something extraordinary.

About this time, there happened many prodigies, most of them of the usual kind. But news was brought from Ameria and Tudertum, cities in Italy, that one night there were seen in the sky spears and shields of fire, now waving about, and then clashing against each other, in imitation of the postures and motions of men fighting; and that, one party giving way, and the other advancing, at last they all disappeared in the west. Much about this time too, there arrived from Pessinus, Batabaces, priest of the mother of the gods, with an account that the goddess had declared from her sanctuary, "That the Romans would soon obtain a great and glorious victory." The senate had given credit to his report, and decreed the goddess a temple on account of the victory. But when Batabaces went out, to make the same declaration to the people, Aulus Pompeius, one of the tribunes, prevented him, calling him an impostor, and driving him in an ignominious manner from the *rostrum*. What followed, indeed, was the thing which

contributed most to the credit of the prediction : for Aulus had scarce dissolved the assembly, and reached his own house, when he was seized with a violent fever, of which he died within a week. This was a fact universally known.

Marius still keeping close, the Teutones attempted to force his entrenchments ; but being received with a shower of darts from the camp, by which they lost a number of men, they resolved to march forward, concluding that they might pass the Alps in full security. They packed up their baggage, therefore, and marched by the Roman camp. Then it was that the immensity of their numbers appeared in the clearest light, from the length of their train, and the time they took up in passing : for it is said, that though they moved on without intermission, they were six days in going by Marius's camp. Indeed, they went very near it, and asked the Romans by way of insult, " Whether they had any commands to their wives, for they should be shortly with them ?" As soon as the barbarians had all passed by, and were in full march, Marius likewise decamped, and followed ; always taking care to keep near them, and choosing strong places at some small distance for his camp, which he also fortified, in order that he might pass the nights in safety. Thus they moved on till they came to *Aquæ Sextiæ*, from whence there is but a short march to the Alps.

There Marius prepared for battle ; having pitched upon a place for his camp, which was unexceptionable in point of strength, but afforded little water. By this circumstance, they tell us, he wanted to excite the soldiers to action ; and when many of them complained of thirst, he pointed to a river which ran close by the enemy's camp, and told them, " That thence they must purchase water with their blood." " Why then," said they, " do you not lead us thither immediately, before our blood is quite parched up ?" To

which he answered in a softer tone, "I will lead you thither, but first let us fortify our camp."

The soldiers obeyed, though with some reluctance. But the servants of the army, being in great want of water, both for themselves and their cattle, ran in crowds to the stream, some with pick-axes, some with hatchets, and others with swords and javelins, along with their pitchers; for they were resolved to have water, though they were obliged to fight for it. These at first were encountered by a small party of the enemy, when some having bathed, were engaged at dinner, and others were still bathing. For there the country abounds in hot wells. This gave the Romans an opportunity of cutting off a number of them, while they were indulging themselves in those delicious baths, and charmed with the sweetness of the place. The cry of these brought others to their assistance, so that it was now difficult for Marius to restrain the impetuosity of his soldiers, who were in pain for their servants. Besides, the Ambrones, to the number of thirty thousand, who were the best troops the enemy had, and who had already defeated Manlius and Cæpio, were drawn out, and stood to their arms. Though they had overcharged themselves with eating, yet the wine they had drank had given them fresh spirits; and they advanced, not in a wild and disorderly manner, or with a confused and inarticulate noise: but beating their arms at regular intervals, and all keeping time with the tune, they came on crying out, *Ambrones! Ambrones!* This they did, either to encourage each other, or to terrify the enemy with their name. The Ligurians were the first of the Italians that moved against them; and when they heard the enemy cry *Ambrones*, they echoed back the word, which was indeed their own ancient name. Thus the shout was often returned from one army to the other before they charged, and the officers on both sides joining in it, and striving which

should pronounce the word loudest, added by this means to the courage and impetuosity of their troops.

The Ambrones were obliged to pass the river, and this broke their order; so that, before they could form again, the Ligurians charged the foremost of them, and thus began the battle. The Romans came to support the Ligurians, and pouring down from the higher ground, pressed the enemy so hard, that they soon put them in disorder. Many of them justling each other on the banks of the river, were slain there, and the river itself was filled with dead bodies. Those who were got safe over not daring to make head, were cut off by the Romans, as they fled to their camp and carriages. There the women meeting them with swords and axes, and setting up a horrid and hideous cry, fell upon the fugitives, as well as the pursuers, the former as traitors, and the latter as enemies. Mingling with the combatants, they laid hold on the Roman shields, caught at their swords with their naked hands, and obstinately suffered themselves to be hacked in pieces. Thus the battle is said to have been fought on the banks of the river rather by accident than any design of the general.

The Romans, after having destroyed so many of the Ambrones, retired as it grew dark; but the camp did not resound with songs of victory, as might have been expected upon such success. There were no entertainments, no mirth in their tents, nor, what is the most agreeable circumstances to the soldier after victory, any sound and refreshing sleep. The night was passed in the greatest dread and perplexity. The camp was without trench or rampart. There remained yet many myriads of the barbarians unconquered; and such of the Ambrones as escaped, mixing with them, a cry was heard all night, not like the sighs and groans of men, but like the howling and bellowing of wild beasts. As this proceeded from such an innumerable host, the neighbouring mountains and the hollow banks of the river returned

the sound, and the horrid din filled the whole plains. The Romans felt the impressions of terror, and Marius himself was filled with astonishment at the apprehensions of a tumultuous night-engagement. However, the barbarians did not attack them, either that night or next day, but spent the time in consulting how to dispose and draw themselves up to the best advantage.

In the mean time Marius observing the sloping hills and woody hollows that hung over the enemy's camp, dispatched Claudius Marcellus with three thousand men, to lie in ambush there till the fight was begun, and then to fall upon the enemy's rear. The rest of his troops he ordered to sup and go to rest in good time. Next morning as soon as it was light he drew up before the camp, and commanded the cavalry to march into the plain. The Teutones seeing this, could not contain themselves, nor stay till all the Romans were come down into the plain, where they might fight them upon equal terms; but arming hastily through thirst of vengeance, advanced up to the hill. Marius dispatched his officers through the whole army, with orders that they should stand still and wait for the enemy. When the barbarians were within reach, the Romans were to throw their javelins, then come to sword in hand, and pressing upon them with their shields, push them with all their force. For he knew the place was so slippery, that the enemy's blows could have no great weight, nor could they preserve any close order, where the declivity of the ground continually changed their poise. At the same time that he gave these directions, he was the first that set the example. For he was inferior to none in personal agility, and in resolution he far exceeded them all.

The Romans by their firmness and united charge, kept the barbarians from ascending the hill, and by little and little forced them down into the plain. There the foremost battalions were beginning to form

again, when the utmost confusion discovered itself in the rear. For Marcellus, who had watched his opportunity, as soon as he found, by the noise, which reached the hills where he lay, that the battle was begun, with great impetuosity and loud shouts fell upon the enemy's rear, and destroyed a considerable number of them. The hindmost being pushed upon those before, the whole army was soon put in disorder. Thus attacked both in front and rear, they could not stand the double shock, but forsook the ranks, and fled*. The Romans pursuing, either killed or took prisoners above an hundred thousand, and having made themselves masters of their tents, carriages, and baggage, voted as many of them as were not plundered, a present to Marius. This indeed was a noble recompence, yet it was thought very inadequate to the generalship he had shown in that great and imminent danger†.

Other historians give a different account, both of the disposition of the spoils, and the number of the slain. From these writers we learn, that the Massilians walled in their vineyards with the bones they found in the field: and that the rain which fell the winter following, soaked in the moisture of the putrified bodies, the ground was so enriched by it, that it produced the next season a prodigious crop. Thus the opinion of Archilochus is confirmed, that *fields are fattened with blood*. It is observed indeed, that extraordinary rains generally fall after great battles; whether it be, that some deity chooses to wash and purify the earth with water from above, or whether the blood and corruption, by the moist and heavy va-

* This victory was gained the second year of the hundred and sixty-ninth olympiad, before Christ one hundred.

† And yet there does not appear any thing very extraordinary in the generalship of Marius on this occasion. The ignorance and rashness of the barbarians did every thing in his favour. The Tuetones lost the battle, as Hawley lost it at Falkirk, by attempting the hills.

pours they emit, thicken the air, which is liable to be altered by the smallest cause.

After the battle, Marius selected from among the arms and other spoils such as were elegant and entire, and likely to make the greatest show in his triumph. The rest he piled together, and offered them as a splendid sacrifice to the gods. The army stood round the pile crowned with laurel; and himself arrayed in his purple robe, and girt after the manner of the Romans, took a lighted torch. He had just lifted it up with both hands towards heaven, and was going to set fire to the piles, when some friends were seen galloping towards him. Great silence and expectation followed. When they were come near, they leaped from their horses, and saluted Marius consul the fifth time, delivering him letters to the same purpose. This added great joy to the solemnity, which the soldiers expressed by acclamations and by clanking their arms; and while the officers were presenting Marius with new crowns of laurel, he set fire to the pile, and finished the sacrifice.

But whatever it is, that will not permit us to enjoy any great prosperity pure and unmixed, but chequers human life with a variety of good and evil; whether it be fortune or some chastising deity, or necessity and the nature of things; a few days after this joyful solemnity, the sad news was brought to Marius of what had befallen his colleague Catulus. An event, which, like a cloud in the midst of a calm, brought fresh alarms upon Rome, and threatened her with another tempest. Catulus, who had the Cimbri to oppose, came to a resolution to give up the defence of the heights, lest he should weaken himself by being obliged to divide his force into many parts. He therefore descended quickly from the Alps into Italy, and posted his army behind the river Athesis*; where he

* Now the Adige.

blocked up the fords with strong fortifications on both sides, and threw a bridge over it; that so he might be in a condition to succour the garrisons beyond it, if the barbarians should make their way through the narrow passes of the mountains, and attempt to storm them. The barbarians held their enemies in such contempt, and came on with so much insolence, that, rather to show their strength and courage, than out of any necessity, they exposed themselves naked to the showers of snow; and, having pushed through the ice and deep drifts of snow to the tops of the mountains, they put their broad shields under them, and so slid down, in spite of the broken rocks and vast slippery descents.

When they had encamped near the river, and taken a view of the channel, they determined to fill it up. Then they tore up the neighbouring hills, like the giants of old; they pulled up trees by the roots; they broke off massy rocks, and rolled in huge heaps of earth. These were to dam up the current. Other bulky materials, besides these, were thrown in, to force away the bridge, which being carried down the stream with great violence, beat against the timber, and shook the foundation. At the sight of this the Roman soldiers were struck with terror, and great part of them quitted the camp and drew back. On this occasion Catulus, like an able and excellent general, showed that he preferred the glory of his country to his own. For when he found that he could not persuade his men to keep their post, and that they were deserting it in a very dastardly manner, he ordered his standard to be taken up, and running to the foremost of the fugitives, led them on himself; choosing rather that the disgrace should fall upon him than upon his country, and that his soldiers should not seem to fly, but to follow their general.

The barbarians now assaulted and took the fortress on the other side of the Athesis: but admiring the bravery of the garrison, who had behaved in a man-

ner suitable to the glory of Rome, they dismissed them upon certain conditions, having first made them swear to them upon a brazen bull. In the battle that followed, this bull was taken among the spoils, and is said to have been carried to Catulus's house, as the first-fruits of the victory. The country at present being without defence, the Cimbri spread themselves over it, and committed great depredations.

Hereupon Marius was called home. When he arrived, every one expected that he would triumph, and the senate readily passed a decree for that purpose. However, he declined it; whether it was, that he was unwilling to deprive his men, who had shared in the danger, of their part of the honour, or that, to encourage the people in the present extremity, he chose to intrust the glory of his former achievements with the fortune of Rome, in order to have it restored to him with interest upon his next success. Having made an oration suitable to the time, he went to join Catulus, who was much encouraged by his coming. He then sent for his army out of Gaul; and when it was arrived, he crossed the Po, with a design to keep the barbarians from penetrating into the interior parts of Italy. But they deferred the combat, on pretence that they expected the Teutones, and that they wondered at their delay; either being really ignorant of their fate, or choosing to seem so. For they punished those who brought them that account with stripes; and sent to ask Marius for lands and cities, sufficient both for them and their brethren. When Marius inquired of the ambassadors who their brethren were, they told him the Teutones. The assembly laughed, and Marius replied in a taunting manner, "Do not trouble yourselves about your brethren; for they have land enough, which we have already given them, and they shall have it for ever." The ambassadors perceiving the irony, answered in sharp and scurrilous terms, assuring him, "That the Cimbri would chastise him immediately, and the Teutones

when they came." "And they are not far off," said Marius; "it will be very unkind, therefore, in you to go away without saluting your brethren." At the same time he ordered the kings of the Teutones to be brought out, loaded as they were with chains: for they had been taken by the Sequani, as they were endeavouring to escape over the Alps.

As soon as the ambassadors had acquainted the Cimbri with what had passed, they marched directly against Marius, who at that time lay still, and kept within his trenches. It is reported that on this occasion he contrived a new form for the javelins. Till then they used to fasten the shaft to the iron head with two iron pins. But Marius now letting one of them remain as it was, had the other taken out, and a weak wooden peg put in its place. By this contrivance he intended, that when the javelin stuck in the enemy's shield, it should not stand right out; but that, the wooden peg breaking, and the iron pin bending, the shaft of the weapon should be dragged upon the ground, while the point stuck fast in the shield.

Boiorix, king of the Cimbri, came now with a small party of horse to the Roman camp, and challenged Marius to appoint the time and place where they should meet and decide it by arms, to whom the country should belong. Marius answered, "That the Romans never consulted their enemies when to fight; however, he would indulge the Cimbri in this point." Accordingly they agreed to fight the third day after, and that the plain of Vercellæ should be the field of battle, which was fit for the Roman cavalry to act in, and convenient for the barbarians to display their number.

Both parties kept their day, and drew up their forces over against each other. Catulus had under his command twenty thousand and three hundred men: Marius had thirty-two thousand. The latter

were drawn up in the two wings, and Catulus was in the centre. Sylla, who was present in the battle, gives us this account; and it is reported, that Marius made this disposition, in hopes of breaking the Cimbrian battalions with the wings only, and securing to himself and his soldiers the honour of the victory, before Catulus could have an opportunity to come up to the charge; it being usual, in a large front, for the wings to advance before the main body. This is confirmed by the defence which Catulus made of his own behaviour, in which he insisted much on the malignant designs of Marius against him.

The Cimbrian infantry marched out of their trenches without noise, and formed so as to have their flanks equal to their front; each side of the square extending to thirty furlongs. Their cavalry, to the number of fifteen thousand, issued forth in great splendour. Their helmets represented the heads and open jaws of strange and frightful wild beasts: on these were fixed high plumes, which made the men appear taller. Their breast-plates were of polished iron, and their shields were white and glittering. Each man had two-edged darts to fight with at a distance, and when they came hand to hand, they used broad and heavy swords. In this engagement they did not fall directly upon the front of the Romans, but wheeling to the right, they endeavoured by little and little to enclose the enemy between them and their infantry, who were posted on the left. The Roman generals perceived their artful design, but were not able to restrain their own men. One happened to cry out, that the enemy fled, and they all set off upon the pursuit. In the mean time, the barbarian foot came on like a vast sea. Marius having purified, lifted his hands towards heaven, and vowed an hecatomb to the gods; and Catulus, in the same posture, promised to consecrate a temple to the fortune of that day. As Marius sacri-

ficed on this occasion, it is said that the entrails were no sooner shown him, than he cried out with a loud voice, "The victory is mine."

However, when the battle was joined, an accident happened, which, as Sylla writes*, appeared to be intended by heaven to humble Marius. A prodigious dust, it seems, arose, which hid both armies. Marius moving first to the charge, had the misfortune to miss the enemy; and having passed by their army, wandered about with his troops a long time in the field. In the mean time, the good fortune of Catulus directed the enemy to him, and it was his legions (in which Sylla tells us he fought) to whose lot the chief conflict fell. The heat of the weather, and the sun which shone full in the faces of the Cimbri, fought for the Romans. Those barbarians, being bred in shady and frozen countries, could bear the severest cold, but were not proof against heat. Their bodies soon ran down with sweat; they drew their breath with difficulty, and were forced to hold their shields to shade their faces. Indeed this battle was fought not long after the summer solstice, and the Romans keep a festival for it on the third day of the calends of August, then called Sextilis. The dust too, which hid the enemy, helped to encourage the Romans. For as they could have no distinct view of the vast numbers of their antagonists, they ran to the charge, and were come to close engagement before the sight of such multitudes could give them any impressions of terror. Besides, the Romans were so strengthened by labour and exercise, that not one of them was observed to sweat or be out of breath, notwithstanding the suffocating heat and the violence of the encounter. So Catulus himself is said to have written, in commendation of his soldiers.

* It is a misfortune that Catullus's history of his consulship, and a greater that Sylla's commentaries, are lost.

The greatest and best part of the enemy's troops were cut to pieces upon the spot; those who fought in the front fastened themselves together, by long cords run through their belts *, to prevent their ranks from being broken. The Romans drove back the fugitives to their camp, where they found the most shocking spectacle. The women standing in mourning by their carriages, killed those that fled; some their husbands, some their brothers, others their fathers. They strangled their little children with their own hands, and threw them under the wheels and horses' feet. Last of all, they killed themselves. They tell us of one that was seen slung from the top of a waggon, with a child hanging at each heel. The men, for want of trees, tied themselves by the neck, some to the horns of the oxen, others to their legs, and then pricked them on; that by the starting of the beasts they might be strangled or torn to pieces. But though they were so industrious to destroy themselves, above sixty thousand were taken prisoners, and the killed were said to have been twice that number.

Marius's soldiers plundered the baggage; but the other spoils, with the ensigns and trumpets, they tell us, were brought to the camp of Catulus; and he availed himself chiefly of this, as a proof that the victory belonged to him. A hot dispute, it seems, arose between his troops and those of Marius, which had the best claim; and the ambassadors from Parma, who happened to be there, were chosen arbitrators. Catulus's soldiers led them to the field of battle to see the dead, and clearly proved that they were killed by their javelins, because Catulus had taken care to have the shafts inscribed with his name. Nevertheless, the whole honour of the day

* This was an absurd contrivance to keep their ranks. But they intended also to have bound their prisoners with the cords after the battle.

was ascribed to Marius, on account of his former victory, and his present authority. Nay, such was the applause of the populace, that they called him *the third founder of Rome*, as having rescued her from a danger not less dreadful than that from the Gauls. In their rejoicings at home with their wives and children, at supper they offered libations to Marius along with the gods, and would have given him alone the honour of both triumphs. He declined this indeed, and triumphed with Catulus, being desirous to show his moderation after such extraordinary instances of success. Or, perhaps, he was afraid of some opposition from Catulus's soldiers, who might not have suffered him to triumph, if he had deprived their general of his share of the honour.

In this manner his fifth consulate was passed. And now he aspired to a sixth, with more ardour than any man had ever shown for his first. He courted the people, and endeavoured to ingratiate himself with the meanest of them by such servile condescensions, as were not only unsuitable to his dignity, but even contrary to his disposition; assuming an air of gentleness and complaisance, for which nature never meant him. It is said, that in civil affairs and the tumultuous proceedings of the populace, his ambition had given him an uncommon timidity. That intrepid firmness which he discovered in battle forsook him in the assemblies of the people, and the least breath of praise or dislike disconcerted him in his address. Yet we are told, that when he had granted the freedom of the city to a thousand Camerians, who had distinguished themselves by their behaviour in the wars, and his proceeding was found fault with as contrary to law, he said, "the law spoke too softly to be heard amidst the din of arms." However, the noise that he dreaded, and that robbed him of his presence of mind, was that of popular assemblies. In war he easily obtained

the highest rank, because they could not do without him; but in the administration he was sometimes in danger of losing the honours he solicited. In these cases he had recourse to the partiality of the multitude; and had no scruple of making his honesty subservient to his ambition.

By these means he made himself obnoxious to all the patricians. But he was most afraid of Metellus, whom he had treated with ingratitude. Besides, Metellus was a man, who, from a spirit of true virtue, was naturally an enemy to those who endeavoured to gain the populace by evil arts, and directed all their measures to please them. Marius, therefore, was very desirous to get him out of the way. For this purpose he associated with Glaucias and Saturninus, two of the most daring and turbulent men in Rome, who had the indigent and seditious part of the people at their command. By their assistance he got several laws enacted; and having planted many of his soldiers in the assemblies, his faction prevailed, and Metellus was overborne.

Rutilius *, in other respects a man of credit and veracity, but particularly prejudiced against Marius, tells us he obtained his sixth consulate by large sums which he distributed among the tribes, and having thrown out Metellus by dint of money, prevailed with them to elect Valerius Flaccus, rather his servant than his colleague. The people had never before bestowed so many consulates on any one man, except Valerius Corvinus †. And there was

* P. Rutilius Rufus was Consul the year before the second consulship of Marius. He wrote his own life in Latin, and a Roman history in Greek. Cicero mentions him, on several occasions, as a man of honour and probity. He was exiled six or seven years after the sixth consulship of Marius. Sylla would have recalled him, but he refused to return.

† Valerius Corvinus was elected Consul, when he was only twenty-three years of age, in the year of Rome four hundred and six; and he was appointed Consul the sixth time in the year of Rome four hundred and fifty-two.

this great difference, that between the first and sixth consulate of Corvinus there was an interval of forty-five years ; whereas Marius, after his first, was carried through five more without interruption, by one tide of fortune.

In the last of these, he exposed himself to much hatred, by abetting Saturninus in all his crimes ; particularly in his murder of Nonius, whom he slew because he was his competitor for the tribuneship. Saturninus, being appointed tribune of the people, proposed an Agrarian law, in which there was a clause expressly providing, “ That the senate should come and swear in full assembly, to confirm whatever the people should decree, and not oppose them in any thing.” Marius in the senate pretended to declare against this clause, asserting that, “ He would never take such an oath, and that he believed no wise man would. For, supposing the law not a bad one, it would be a disgrace to the senate to be compelled to give sanction to a thing, which they should be brought to only by choice or persuasion.”

These, however, were not his real sentiments ; but he was laying for Metellus an unavoidable snare. As to himself, he reckoned that a great part of virtue and prudence consisted in dissimulation, therefore he made but small account of his declaration in the senate. At the same time, knowing Metellus to be a man of immoveable firmness, who, with Pindar, esteemed *Truth the spring of heroic virtue*, he hoped, by refusing the oath himself, to draw him in to refuse it too ; which would infallibly expose him to the implacable resentment of the people. The event answered his expectation. Upon Metellus’s declaring that he would not take the oath, the senate was dismissed. A few days after, Saturninus summoned the fathers to appear in the *forum*, and swear to that article, and Marius made his appearance among the rest. A profound silence ensued, and all eyes were fixed upon him, when bidding adieu to

the fine things he had said in the senate, he told the audience, "That he was not so opinionated as to pretend absolutely to prejudge a matter of such importance, and therefore he would take the oath, and keep the law too, provided it was a law." This proviso he added, merely to give a colour to his impudence, and was sworn immediately *.

The people, charmed with his compliance, expressed their sense of it in loud acclamations; while the patricians were abashed, and held his double-dealing in the highest detestation. Intimidated by the people, they took the oath, however, in their order, till it came to Metellus. But Metellus, though his friends exhorted and entreated him to be conformable, and not expose himself to those dreadful penalties which Saturninus had provided for such as refused, shrunk not from the dignity of his resolution, nor took the oath. That great man abode by his principles; he was ready to suffer the greatest calamities, rather than do a dishonourable thing; and as he quitted the *forum*, he said to those about him, "To do an ill action is base; to do a good one, which involves you in no danger, is nothing more than common: but it is the property of a good man, to do great and good things, though he risks every thing by it."

Saturninus then caused a decree to be made, that the consuls should declare Metellus a person interdicted the use of fire and water, whom no man should admit into his house. And the meanest of the people, adhering to that party, were ready even to assassinate

* Thus Marius made the first step towards the ruin of the Roman constitution, which happened not long after. If the senate were to swear to confirm whatever the people should decree, whether good or bad, they ceased to have a weight in the scale, and the government became a democracy. And as the people grew so corrupt as to take the highest price that was offered them, absolute power must be advanced with hasty strides. Indeed, a nation which has no principle of public virtue left, is not fit to be governed by any other.

him. The nobility, now anxious for Metellus, ranged themselves on his side; but he would suffer no sedition on his account. Instead of that, he adopted a wise measure, which was to leave the city. "For," said he, "either matters will take a better turn, and the people repent and recall me; or if they remain the same, it will be best to be at a distance from Rome." What regard and what honours were paid Metellus during his banishment, and how he lived at Rhodes in the study of philosophy, it will be more convenient to mention in his life.

Marius was so highly obliged to Saturninus for this last piece of service, that he was forced to connive at him, though he now ran out into every act of insolence and outrage. He did not consider that he was giving the reins to a destroying fury, who was making his way in blood to absolute power and the subversion of the state. All this while Marius was desirous to keep fair with the nobility, and at the same time to retain the good graces of the people; and this led him to act a part, than which nothing can be conceived more ungenerous and deceitful. One night some of the first men in the state came to his house, and pressed him to declare against Saturninus; but at that very time he let in Saturninus at another door unknown to them. Then pretending a disorder in his bowels, he went from one party to the other: and this trick he played several times over, still exasperating both against each other. At last the senate and the equestrian order rose in a body, and expressed their indignation in such strong terms, that he was obliged to send a party of soldiers into the *forum*, to suppress the sedition. Saturninus, Glaucias, and the rest of the cabal, fled into the Capitol. There they were besieged, and at last forced to yield for want of water, the pipes being cut off. When they could hold out no longer, they called for Marius, and surrendered themselves to him upon the public faith. He tried every art to save them, but

nothing would avail; they no sooner came down into the *forum*, than they were all put to the sword*. He was now become equally odious both to the nobility and the commons, so that when the time for the election of Censors came on, contrary to expectation he declined offering himself, and permitted others of less note to be chosen. But though it was his fear of a repulse that made him sit still, he gave it another colour; pretending he did not choose to make himself obnoxious to the people, by a severe inspection into their lives and manners.

An edict was now proposed for the recall of Metellus. Marius opposed it with all his power; but finding his endeavours fruitless, he gave up the point, and the people passed the bill with pleasure. Unable to bear the sight of Metellus, he contrived to take a voyage to Cappadocia and Galatia, under pretence of offering some sacrifices which he had vowed to the mother of the gods. But he had another reason which was not known to the people. Incapable of making any figure in peace, and unversed in political knowledge, he saw that all his greatness arose from war, and that in a state of inaction its lustre began to fade. He, therefore, studied to raise new commotions. If he could but stir up the Asiatic kings, and particularly Mithridates, who seemed most inclined to quarrel, he hoped soon to be appointed general against him, and to have an opportunity to fill the city with new triumphs, as well as to enrich his own house with the spoils of Pontus and the wealth of its monarch. For this reason, though Mithridates treated him in the politest and most respectful manner, he was not in the least mollified, but addressed him in the following terms—"Mithridates, your business is, either to render yourself more powerful than the Romans, or to submit quietly to their commands." The king was quite amazed. He had often heard of the liberty of

* The people despatched them with clubs and stones.

speech that prevailed among the Romans, but that was the first time he experienced it.

At his return to Rome, he built a house near the *forum*: either for the convenience of those who wanted to wait on him, which was the reason he assigned; or because he hoped to have a greater concourse of people at his gates. In this, however, he was mistaken. He had not those graces of conversation, that engaging address, which others were masters of; and therefore, like a mere implement of war, he was neglected in time of peace. He was not so much concerned at the preference given to others, but that which Sylla had gained afflicted him exceedingly; because he was rising by means of the envy which the patricians bore *him*, and his first step to the administration was a quarrel with him. But when Bocchus, king of Numidia, now declared an ally of the Romans, erected in the Capitol some figures of Victory adorned with trophies, and placed by them a set of golden statues, which represented him delivering Jugurtha into the hands of Sylla, Marius was almost distracted. He considered this as an act by which Sylla wanted to rob him of the glory of his achievements, and prepared to demolish these monuments by force. Sylla, on his part, as strenuously opposed him.

This sedition was just upon the point of flaming out, when the *war of the allies* intervened*, and put a stop to it. The most warlike and most populous nations of Italy conspired against Rome, and were not far from subverting the empire. Their strength consisted not only in the weapons and valour of their soldiers, but in the courage and capacity of their generals, who were not inferior to those of Rome.

This war, so remarkable for the number of battles and the variety of fortune that attended it, added as much to the reputation of Sylla, as it diminished that

* This was also called the Marsian war. It broke out in the six hundred and sixty-second year of Rome. Vid. FLOR. l. iii. c. 18.

of Marius. The latter now seemed slow in his attacks, as well as dilatory in his resolutions: whether it were, that age had quenched his martial heat and vigour (for he was now above sixty-five years old) or that, as he himself said, his nerves being weak, and his body unwieldy, he underwent the fatigues of war, which were in fact above his strength, merely upon a point of honour. However, he beat the enemy in a great battle, wherein he killed at least six thousand of them, and through the whole he took care to give them no advantage over him. Nay, he suffered them to draw a line about him, to ridicule, and challenge him to the combat, without being in the least concerned at it. It is reported, that when Pompeius Silo, an officer of the greatest eminence and authority among the allies, said to him, "If you are a great general, Marius, come down and fight us;" he answered, "If you are a great general, Silo, make me come down and fight." Another time, when the enemy gave the Romans a good opportunity of attacking them, and they were afraid to embrace it; after both parties were retired, he called his soldiers together, and made this short speech to them—"I know not which to call the greatest cowards, the enemy or you; for neither dare they face your backs, nor you theirs." At last, pretending to be incapacitated for the service by his infirmities, he laid down the command.

Yet when the war with the confederates drew to an end, and several applications were made, through the popular orators, for the command against Mithridates, the tribune Sulpitius, a bold and daring man, contrary to all expectation, brought forth Marius, and nominated him Proconsul and general in the Mithridatic war. The people, upon this, were divided, some accepting Marius, while others called for Sylla, and bade Marius go to the warm baths of Baia for cure, since, by his own confession, he was quite worn out with age and defluxions. It seems, Marius had a fine *villa* at Misenum, more luxuriously and effemi-

nately furnished than became a man who had been at the head of so many armies, and had directed so many campaigns. Cornelia is said to have bought this house for seventy-five thousand drachmas; yet, no long time after, Lucius Lucullus gave for it five hundred thousand two hundred: to such a height did expense and luxury rise in the course of a few years.

Marius, however, affecting to shake off the infirmities of age, went every day into the *Campus Martius*; where he took the most robust exercises along with the young men, and showed himself nimble in his arms, and active on horseback, though his years had now made him heavy and corpulent. Some were pleased with these things, and went to see the spirit he exerted in the exercises. But the more sensible sort of people, when they beheld it, could not help pitying the avarice and ambition of a man, who, though raised from poverty to opulence, and from the meanest condition to greatness, knew not how to set bounds to his good fortune. It shocked them to think, that this man, instead of being happy in the admiration he had gained, and enjoying his present possessions in peace, as if he were in want of all things, was going, at so great an age, and after so many honours and triumphs, to Cappadocia and the Euxine sea, to fight with Archelaus and Neoptolemus, the lieutenants of Mithridates. As for the reason that Marius assigned for this step, namely, that he wanted himself to train up his son to war, it was perfectly trifling.

The commonwealth had been sickly for some time, and now her disorder came to a crisis. Marius had found a fit instrument for her ruin in the audacity of Sulpitius; a man who in other respects admired and imitated Saturninus, but considered him as too timid and dilatory in his proceedings. Determined to commit no such error, he got six hundred men of the equestrian order about him, as his guard, whom he called his *Anti-senate*.

One day while the Consuls were holding an assembly of the people*, Sulpitius came upon them with his assassins. The Consuls immediately fled, but he seized the son of one of them, and killed him on the spot. Sylla (the other Consul) was pursued, but escaped into the house of Marius, which nobody thought of; and when the pursuers were gone by, it is said that Marius himself let him out at a back gate, from whence he got safe to the camp. But Sylla, in his Commentaries, denies that he fled to the house of Marius. He writes, that he was taken thither to debate about certain edicts, which they wanted him to pass against his will; that he was surrounded with drawn swords, and carried forcibly to that house: and that at last he was removed from thence to the *forum*, where he was compelled to revoke the order of vocation†, which had been issued by him and his colleague.

Sulpitius, now carrying all before him, decreed the command of the army to Marius; and Marius, preparing for his march, sent two tribunes to Sylla, with orders that he should deliver up the army to them. But Sylla, instead of resigning his charge, animated his troops to revenge, and led them, to the number of thirty thousand foot and five thousand horse, directly against Rome. As for the tribunes whom Marius had sent to demand the army of Sylla, they fell upon them and cut them in pieces. Marius, on the other hand, put to death many of Sylla's friends in Rome, and proclaimed liberty to all slaves that would take up arms in his behalf. But, we are told, there were but three that accepted this offer. He could therefore make but a slight resistance; Sylla soon entered the city, and Marius was forced to fly for his life.

* Sylla and Pompeius Rufus were Consuls. It was the son of the latter that was slain.

† If that order had not been revoked, no public business could have been done; consequently Marius could not have been appointed to the command against Mithridates.

As soon as he had quitted Rome, he was abandoned by those that had accompanied him. They dispersed themselves as they could; and night coming on, he retired to a little house he had near Rome, called Salonium. Thence he sent his son to some neighbouring farms of his father-in-law Mutius, to provide necessaries. However, he did not wait for his return, but went down to Ostia, where a friend of his, called Numerius, had prepared him a ship, and embarked, having with him only Granius, his wife's son by a former husband.

When young Marius had reached his grandfather's estate, he hastened to collect such things as he wanted, and to pack them up. But before he could make an end, he was overtaken by day-light, and was near being discovered by the enemy; for a party of horse had hastened thither, on suspicion that Marius might be lurking thereabouts. The bailiff of those grounds got sight of them in time, and hid the young man in a cart-load of beans. Then he put to his team, and driving up to the party of horsemen, passed on to Rome. Thus young Marius was conveyed to his wife, who supplied him with some necessaries; and as soon as it grew dark, he made for the sea, where finding a ship ready to sail for Africa, he embarked, and passed over to that country.

In the mean time the elder Marius with a favourable gale coasted Italy. But being afraid of falling into the hands of Geminius, a leading man in Tarra-cina, who was his professed enemy, he directed the mariners to keep clear of that place. The mariners were willing enough to oblige him; but the wind shifting on a sudden, and blowing hard from sea, they were afraid they should not be able to weather the storm. Besides, Marius was indisposed and seasick; they concluded therefore to make land, and with great difficulty got to Circaëum. There finding that the tempest increased, and their provisions began to fail, they went on shore, and wandered up and

down, they knew not whither. Such is the method taken by persons in great perplexity ; they shun the present as the greatest evil, and seek for hope in the dark events of futurity. The land was their enemy, the sea was the same : it was dangerous to meet with men ; it was dangerous also not to meet with them, because of their extreme want of provisions. In the evening they met with a few herdsmen, who had nothing to give them ; but happening to know Marius, they desired he would immediately quit those parts, for a little before they had seen a number of horse upon that very spot riding about in search of him. He was now involved in all manner of distress, and those about him ready to give out through hunger. In this extremity he turned out of the road, and threw himself into a thick wood, where he passed the night in great anxiety. Next day, in distress for want of refreshment, and willing to make use of the little strength he had, before it quite forsook him, he moved down to the seaside. As he went, he encouraged his companions not to desert him, and earnestly entreated them to wait for the accomplishment of his last hope, for which he reserved himself, upon the credit of some old prophecies. He told them that when he was very young, and lived in the country, an eagle's nest fell into his lap, with seven young ones in it*. His parents, surprised at the sight, applied to the diviners, who answered, that their son would be the most illustrious of men, and that he would seven times attain the highest office and authority in his country.

Some say, this had actually happened to Marius ; others are of opinion, that the persons who were then about him, and heard him relate it, on that as well as several other occasions, during his exile, gave credit to it, and committed it to writing, though nothing

* Marius might as well avail himself of this fable, as of the prophecies of Martha.

could be more fabulous. For an eagle has not more than two young ones at a time. Nay, even Musæus is accused of a false assertion, when he says, *The eagle lays three eggs, sits on two, and hatches but one.* However this may be, it is agreed on all hands, that Marius, during his banishment, and in the greatest extremities, often said, "He should certainly come to a seventh consulship."

They were not now above two miles and a half from the city of Minturnæ, when they espied at some considerable distance a troop of horse making towards them, and at the same time happened to see two barks sailing near the shore. They ran down, therefore, to the sea, with all the speed and strength they had; and when they had reached it, plunged in and swam towards the ships. Granius gained one of them, and passed over to an opposite island, called Ænaria. As for Marius, who was very heavy and unwieldy, he was borne with much difficulty by two servants above the water, and put into the other ship. The party of horse were by this time come to the seaside, from whence they called to the ship's crew, either to put ashore immediately, or else to throw Marius overboard, and then they might go where they pleased. Marius begged of them with tears to save him; and the masters of the vessel, after consulting together a few moments, in which they changed their opinions several times, resolved to make answer, "That they would not deliver up Marius." Upon this, the soldiers rode off in a great rage; and the sailors, soon departing from their resolution, made for land. They cast anchor in the mouth of the river Liris, where it overflows and forms a marsh, and advised Marius, who was much harassed, to go and refresh himself on shore, till they could get a better wind. This they said would happen at a certain hour, when the wind from the sea would fall, and that from the marshes rise. Marius believing them, they helped him ashore; and he

seated himself on the grass, little thinking of what was going to befall him. For the crew immediately went on board again, weighed anchor, and sailed away: thinking it neither honourable to deliver up Marius, nor safe to protect him.

Thus deserted by all the world, he sat a good while on the shore, in silent stupefaction. At length recovering himself with much difficulty, he rose and walked in a disconsolate manner through those wild and devious places, till by scrambling over deep bogs and ditches full of water and mud, he came to the cottage of an old man who worked in the fens. He threw himself at his feet, and begged him "To save and shelter a man, who, if he escaped the present danger, would reward him far beyond his hopes." The cottager, whether he knew him before, or was then moved with his venerable aspect, told him, "His hut would be sufficient, if he wanted only to repose himself; but if he was wandering about to elude the search of his enemies, he would hide him in a place much safer and more retired." Marius desiring him to do so, the poor man took him into the fens, and bade him hide himself in a hollow place by the river, where he laid upon him a quantity of reeds and other light things, that would cover, but not oppress him.

In a short time, however, he was disturbed with a tumultuous noise from the cottage. For Geminius had sent a number of men from Tarracina in pursuit of him; and one party coming that way, loudly threatened the old man for having entertained and concealed an enemy to the Romans. Marius, upon this, quitted the cave; and having stripped himself, plunged into the bog, amidst the thick water and mud. This expedient rather discovered than screened him. They hauled him out naked, and covered with dirt, and carried him to Minturnæ, where they delivered him to the magistrates. For proclamation had been made through all those towns, that a general search should be made for Marius, and that he should

be put to death wherever he was found. The magistrates, however, thought proper to consider of it, and sent him under a guard to the house of Fannia. This woman had an inveterate aversion to Marius. When she was divorced from her husband Tinnius, she demanded her whole fortune, which was considerable, and Tinnius alleging adultery, the cause was brought before Marius, who was then consul for the sixth time. Upon the trial it appeared that Fannia was a woman of bad fame before her marriage; and that Tinnius was no stranger to her character when he married her. Besides, he had lived with her a considerable time in the state of matrimony. The consul, of course, reprimanded them both. The husband was ordered to restore his wife's fortune, and the wife, as a proper mark of her disgrace, was sentenced to pay a fine of four drachmas.

Fannia, however, forgetful of female resentment, entertained and encouraged Marius to the utmost of her power. He acknowledged her generosity, and at the same time expressed the greatest vivacity and confidence. The occasion of this was an auspicious omen. When he was conducted to her house, as he approached, and the gate was opened, an ass came out to drink at a neighbouring fountain. The animal, with a vivacity uncommon to its species, fixed its eyes stedfastly on Marius, then brayed aloud, and, as it passed him, skipped wantonly along. The conclusion which he drew from this omen was, that the gods meant he should seek his safety by sea; for that it was not in consequence of any natural thirst that the ass went to the fountain*. This circumstance he mentioned to Fannia, and having ordered the door of his chamber to be secured, he went to rest.

However, the magistrates and council of Minturnæ concluded that Marius should immediately be put to

* All that was extraordinary in this circumstance was, that the ass, like the sheep, is seldom seen to drink.

death. No citizen would undertake this office; but a dragoon, either a Gaul or a Cimbrian, (for both are mentioned in history) went up to him sword in hand, with an intent to despatch him. The chamber in which he lay, was somewhat gloomy, and a light, they tell you, glanced from the eyes of Marius, which darted on the face of the assassin; while at the same time, he heard a solemn voice saying, "Dost thou dare to kill Marius?" Upon this the assassin threw down his sword and fled, crying, "I cannot kill Marius." The people of Minturnæ were struck with astonishment—pity and remorse ensued—should they put to death the preserver of Italy? was it not even a disgrace to them that they did not contribute to his relief? "Let him go," said they; "let the exile go, and await his destiny in some other region! It is time we should deprecate the anger of the gods, who have refused the poor, the naked wanderer the common privileges of hospitality!" Under the influence of this enthusiasm, they immediately conducted him to the sea-coast. Yet in the midst of their officious expedition they met with some delay. The Marician grove, which they hold sacred, and suffer nothing that enters it to be removed, lay immediately in their way.—Consequently they could not pass through it, and to go round it would be tedious. At last an old man of the company cried out, that no place, however religious, was inaccessible, if it could contribute to the preservation of Marius. No sooner had he said this, than he took some of the baggage in his hand, and marched through the place. The rest followed with the same alacrity, and when Marius came to the sea-coast, he found a vessel provided for him, by one Belæus. Some time after he presented a picture representing this event to the temple of Marica*. When Marius set sail, the wind drove him to the

* Virgil mentions this nymph, *Æn.* 7.

——— *Et nympha genitum Laurente Marica.*

island of Ænaria, where he found Granius and some other friends, and with them he sailed for Africa. Being in want of fresh water, they were obliged to put in at Sicily, where the Roman Quæstor kept such strict watch, that Marius very narrowly escaped, and no fewer than sixteen of the watermen were killed. From thence he immediately sailed for the island of Meninx, where he first heard that his son had escaped with Cethegus, and was gone to implore the succour of Hiempsal, king of Numidia. This gave him some encouragement, and immediately he ventured for Carthage.

The Roman governor in Africa, was Sextilius. He had neither received favour nor injury from Marius, but the exile hoped for something from his pity. He was just landed, with a few of his men, when an officer came and thus addressed him: "Marius, I come from the prætor Sextilius, to tell you, that he forbids you to set foot in Africa. If you obey not, he will support the senate's decree, and treat you as a public enemy." Marius, upon hearing this, was struck dumb with grief and indignation. He uttered not a word for some time, but stood regarding the officer with a menacing aspect. At length, the officer asked him, what answer he should carry to the governor. "Go and tell him," said the unfortunate man with a sigh, "that thou hast seen the exile Marius sitting on the ruins of Carthage*." Thus, in the happiest manner in the world, he proposed the fate of that city and his own as warnings to the prætor.

In the mean time, Hiempsal, king of Numidia, was unresolved how to act with respect to young Marius. He treated him in an honourable manner at his court, but whenever he desired leave to depart, found some pretence or other to detain him. At the same time it

* There is not, perhaps, any thing nobler, or a greater proof of genius, than this saying, in Marius's whole life.

was plain, that these delays did not proceed from any intention of serving him. An accident, however, set him free. The young man was handsome. One of the king's concubines was affected with his misfortunes. Pity soon turned to love. At first he rejected the woman's advances. But when he saw no other way to gain his liberty, and found that her regards were rather delicate than gross, he accepted the tender of her heart; and by her means escaped with his friends, and came to his father.

After the first salutations, as they walked along the shore, they saw two scorpions fighting. This appeared to Marius an ill omen; they went, therefore, on board a fishing boat, and made for Cercina, an island not far distant from the continent. They were scarce got out to sea, when they saw a party of the king's horse on full speed towards the place where they embarked: so that Marius thought he never escaped a more instant danger.

He was now informed, that while Sylla was engaged in Bœotia with the lieutenants of Mithridates, a quarrel had happened between the consuls at Rome*, and that they had recourse to arms. Octavius, having the advantage, drove out Cinna, who was aiming at absolute power, and appointed Cornelius Merula consul in his room. Cinna collected forces in other parts of Italy, and maintained the war against them. Marius, upon this news, determined to hasten to Cinna. He took with him some Marusian horse, which he had levied in Africa, and a few others that were come to him from Italy, in all not amounting to above one thousand men, and with this handful began his voyage. He arrived at a port of Tuscany called Telamon, and as soon as he was landed proclaimed liberty to the slaves. The name of Marius brought

* The year of Rome six hundred and sixty-six, and eighty-five years before Christ. Cinna was for recalling the exiles, and Octavius was against it.

down numbers of freemen too, husbandmen, shepherds, and such like, to the shore; the ablest of which he enlisted, and in a short time had a great army on foot, with which he filled forty ships. He knew Octavius to be a man of good principles, and disposed to govern agreeably to justice; but Cinna was obnoxious to his enemy Sylla, and at that time in open war against the established government. He resolved, therefore, to join Cinna with all his forces. Accordingly he sent to acquaint him, that he considered him as consul, and was ready to obey his commands. Cinna accepted his offer, declared him proconsul, and sent him the *fascēs* and other ensigns of authority. But Marius declined them, alleging, that such pomp did not become his ruined fortunes. Instead of that, he wore a mean garment, and let his hair grow, as it had done from the day of his exile. He was now, indeed, upwards of seventy years old, but he walked with a pace affectedly slow. This appearance was intended to excite compassion. Yet his native fierceness, and something more, might be distinguished amidst all this look of misery; and it was evident that he was not so much humbled, as exasperated, by his misfortunes.

When he had saluted Cinna, and made a speech to the army, he immediately began his operations, and soon changed the face of affairs. In the first place, he cut off the enemy's convoys with his fleet, plundered their storeships, and made himself master of the bread-corn. In the next place, he coasted along, and seized the seaport towns. At last, Ostia itself was betrayed to him. He pillaged the town, slew most of the inhabitants, and threw a bridge over the Tiber, to prevent the carrying of any provisions to Rome by sea. Then he marched to Rome, and posted himself upon the hill called Janiculum.

Meanwhile, the cause did not suffer so much by the incapacity of Octavius, as by his anxious and unseasonable attention to the laws. For, when many

of his friends advised him to enfranchise the slaves, he said, "He would not grant such persons the freedom of that city, in defence of whose constitution he shut out Marius."

But upon the arrival of Metellus, the son of that Metellus who commanded in the African war, and was afterwards banished by Marius, the army within the walls leaving Octavius, applied to him, as the better officer, and entreated him to take the command; adding, that they should fight and conquer, when they had got an able and active general. Metellus, however, rejected their suit with indignation, and bade them go back to the consul; instead of which, they went over to the enemy. At the same time Metellus withdrew, giving up the city for lost.

As for Octavius, he stayed, at the persuasion of certain Chaldæan diviners and expositors of the Sibylline books, who promised him that all would be well. Octavius was indeed one of the most upright men among the Romans: he supported his dignity as consul, without giving any ear to flatterers, and regarded the laws and ancient usages of his country as rules never to be departed from. Yet he had all the weakness of superstition, and spent more of his time with fortune-tellers and prognosticators than with men of political or military abilities. However, before Marius entered the city, Octavius was dragged from the tribunal and slain by persons commissioned for that purpose, and it is said that a Chaldæan scheme was found in his bosom as he lay. It seems unaccountable, that of two such generals as Marius and Octavius, the one should be saved, and the other ruined, by a confidence in divination.

While affairs were in this posture, the senate assembled, and sent some of their own body to Cinna and Marius, with a request that they should come into the city, but spare the inhabitants. Cinna, as consul, received them, sitting in his chair of state, and gave them an obliging answer. But Marius

stood by the consul's chair, and spoke not a word. He showed, however, by the gloominess of his look, and the menacing sense of his eye, that he would soon fill the city with blood. Immediately after this, they moved forwards towards Rome. Cinna entered the city with a strong guard: but Marius stopped at the gates, with a dissimulation dictated by his resentment. He said, "He was a banished man, and the laws prohibited his return. If his country wanted his service, she must repeal the law which drove him into exile." As if he had a real regard for the laws, or were entering a city still in possession of its liberty.

The people, therefore, were summoned to assemble for that purpose. But before three or four tribes had given their suffrages, he put off the mask, and, without waiting for the formality of a repeal, entered with a guard selected from the slaves that had repaired to his standard. These he called his Bardiaëans*. At the least word or sign given by Marius, they murdered all whom he marked for destruction. So that when Ancharius, a senator, and a man of prætorian dignity, saluted Marius, and he returned not the salutation, they killed him in his presence. After this, they considered it as a signal to kill any man, who saluted Marius in the streets, and was not taken any notice of: so that his very friends were seized with horror, whenever they went to pay their respects to him.

When they had butchered great numbers, Cinna's revenge began to pall: it was satiated with blood—but the fury of Marius seemed rather to increase: his appetite for slaughter was sharpened by indulgence, and he went on destroying all who gave him the least shadow of suspicion. Every road, every town was full of assassins, pursuing and hunting the unhappy victims.

* M. de Thou conjectured that we should read Bardyetæ, because there was a fierce and barbarous people in Spain of that name. Some manuscripts have Ortiaëans.

On this occasion it was found, that no obligations of friendship, no rights of hospitality can stand the shock of ill fortune. For there were very few who did not betray those that had taken refuge in their houses. The slaves of Cornutus, therefore deserve the highest admiration. They hid their master in the house, and took a dead body out of the street from among the slain, and hanged it by the neck; then they put a gold ring upon the finger, and showed the corpse in that condition to Marius's executioners; after which they dressed it for the funeral, and buried it as their master's body. No one suspected the matter; and Cornutus, after being concealed as long as it was necessary, was conveyed by those servants into Galatia.

Mark Antony the orator likewise found a faithful friend, but did not save his life by it. This friend of his was in a low station of life: however, as he had one of the greatest men of Rome under his roof, he entertained him in the best manner he could, and often sent to a neighbouring tavern for wine for him. The vintner finding that the servant who fetched it was something of a connoisseur in tasting the wine, and insisted on having better, asked him, "Why he was not satisfied with the common new wine he used to have; but wanted the best and the dearest?" The servant, in the simplicity of his heart, told him, as his friend and acquaintance, that the wine was for Mark Antony, who lay concealed in his master's house. As soon as he was gone, the knowing vintner went himself to Marius, who was then at supper; and told him he could put Antony into his power: Upon which, Marius clapped his hands in the agitation of joy, and would even have left his company, and gone to the place himself, had not he been dissuaded by his friends. However, he sent an officer, named Annius, with some soldiers, and ordered him to bring the head of Antony. When they came to the house, Annius stood at the door, while the sol-

diers got up by a ladder into Antony's chamber. When they saw him, they encouraged each other to the execution; but such was the power of his eloquence, when he pleaded for his life, that, so far from laying hands upon him, they stood motionless, with dejected eyes, and wept. During this delay, Annius goes up, beholds Antony addressing the soldiers, and the soldiers confounded by the force of his address. Upon this, he reproved them for their weakness, and with his own hand cut off the orator's head. Lutatius Catulus, the colleague of Marius, who had jointly triumphed with him over the Cimbri, finding that every intercessory effort was vain, shut himself up in a narrow chamber, and suffered himself to be suffocated by the steam of a large coal fire. When the bodies were thrown out and trod upon in the streets, it was not pity they excited; it was horror and dismay. But what shocked the people much more was the conduct of the Bardiæans, who after they had murdered the masters of families, exposed the nakedness of their children, and indulged their passions with their wives. In short, their violence and rapacity were beyond all restraint, till Cinna and Sertorius determined in council, to fall upon them in their sleep, and cut them off to a man.

At this time the tide of affairs took a sudden turn. News was brought that Sylla had put an end to the Mithridatic war, and that after having reduced the provinces, he was returning to Rome with a large army. This gave a short respite, a breathing from these inexpressible troubles; as the apprehensions of war had been universally prevalent. Marius was now chosen consul the seventh time, and as he was walking out on the calends of January, the first day of the year, he ordered Sextus Lucinus to be seized, and thrown down the Tarpeian rock; a circumstance, which occasioned an unhappy presage of approaching evils. The consul himself, worn out with a series of

misfortunes and distress, found his faculties fail, and trembled at the approach of wars and conflicts. For he considered that it was not an Octavius, a Merula, the desperate leaders of a small sedition, he had to contend with, but Sylla, the conqueror of Mithridates, and the banisher of Marius. Thus agitated, thus revolving the miseries, the flights, the dangers he had experienced both by land and sea, his inquietude affected him even by night, and a voice seemed continually to pronounce in his ear:

Dread are the slumbers of the distant lion.

Unable to support the painfulness of watching, he had recourse to the bottle, and gave into those excesses which by no means suited his years. At last, when, by intelligence from sea, he was convinced of the approach of Sylla, his apprehensions were heightened to the greatest degree. The dread of his approach, the pain of continual anxiety, threw him into a pleuritic fever; and in this state, Posidonius, the philosopher, tells us, he found him, when he went to speak to him, on some affairs of his embassy. But Caius Piso the historian relates, that walking out with his friends one evening at supper, he gave them a short history of his life, and after expatiating on the uncertainty of fortune, concluded that it was beneath the dignity of a wise man to live in subjection to that fickle deity. Upon this, he took leave of his friends, and betaking himself to his bed, died seven days after. There are those who impute his death to the excess of his ambition, which, according to their account, threw him into a delirium; insomuch that he fancied he was carrying on the war against Mithridates, and uttered all the expressions used in an engagement. Such was the violence of his ambition for that command!

Thus, at the age of seventy, distinguished by the unparalleled honour of seven consulships, and possessed of more than regal fortune, Marius died with

the chagrin of an unfortunate wretch, who had not obtained what he wanted.

Plato, at the point of death, congratulated himself, in the first place, that he was born a man; in the next place, that he had the happiness of being a Greek, not a brute or barbarian; and last of all, that he was the contemporary of Sophocles. Antipater of Tarsus, too, a little before his death, recollected the several advantages of his life, not forgetting even his successful voyage to Athens. In settling his accounts with Fortune, he carefully entered every agreeable circumstance in that excellent book of the mind, his memory. How much wiser, how much happier than those, who, forgetful of every blessing they have received, hang on the vain and deceitful hand of hope, and while they are idly grasping at future acquisitions, neglect the enjoyment of the present! though the future gifts of fortune are not in their power, and though their present possessions are not in the power of fortune, they look up to the former and neglect the latter. Their punishment, however, is not less just than it is certain. Before philosophy and the cultivation of reason have laid a proper foundation for the management of wealth and power, they pursue them with that avidity, which must for ever harass an undisciplined mind.

Marius died on the seventeenth day of his seventh consulship. His death was productive of the greatest joy in Rome, and the citizens looked upon it as an event that freed them from the worst of tyrannies. It was not long, however, before they found that they had changed an old and feeble tyrant, for one who had youth and vigour to carry his cruelties into execution. Such they found the son of Marius, whose sanguinary spirit showed itself in the destruction of numbers of the nobility. His martial intrepidity and ferocious behaviour at first procured him the title of the son of Mars, but his conduct afterwards

denominated him the son of Venus. When he was besieged in Preneste, and had tried every little artifice to escape, he put an end to his life, that he might not fall into the hands of Sylla.

LYSANDER.

AMONG the sacred deposits of the Acanthians at Delphi, one has this inscription, **BRASIDAS AND THE ACANTHII TOOK THIS FROM THE ATHENIANS** *. Hence many are of opinion, that the marble statue, which stands in the chapel of that nation, just by the door, is the statue of Brasidas. But in fact it is Lysander's, whom it perfectly represents with his hair at full growth †, and a length of beard, both after the ancient fashion. It is not true, indeed, (as some would have it) that while the Argives cut their hair in sorrow for the loss of a great battle ‡, the Lacedæmonians began to let theirs grow in the joy of success. Nor did they first give into this custom, when the Bacchiadæ || fled from Corinth to Lacedæmon, and made a disagreeable appearance with their shorn

* Brasidas, when general of the Lacedæmonians, persuaded the people of Acanthus to quit the Athenian interest, and to receive the Spartans into their city. In consequence of which he joined with them in consecrating certain Athenian spoils to Apollo. The statue, therefore, probably was his, though Plutarch thinks otherwise.

Vid. THUCYD. lib. iv.

† Why might not Brasidas, who was a Lacedæmonian, and a contemporary of Lysander, be represented with long hair as well as he?

‡ This was the opinion of Herodotus, but perfectly groundless.

|| The Bacchiadæ had kept up an oligarchy in Corinth for two hundred years, but were at last expelled by Cypselus, who made himself absolute master there.

HERODOT. l. v.

locks. But it is derived from the institution of Lycurgus, who is reported to have said, that *long hair makes the handsome more beautiful, and the ugly more terrible.*

Aristoclitus*, the father of Lysander, is said not to have been of the royal line, but to be descended from the Heraclidæ by another family. As for Lysander, he was bred up in poverty. No one conformed more freely to the Spartan discipline than he. He had a firm heart, above yielding to the charms of any pleasure, except that which results from the honour and success gained by great actions. And it was no fault at Sparta for young men to be led by this sort of pleasure. There they chose to instil into their children an early passion for glory, and teach them to be much affected by disgrace, as well as elated by praise. And he that is not moved at these things is despised as a person of a mean soul, unambitious of the improvements of virtue.

That love of fame, then, and jealousy of honour, which ever influenced Lysander, were imbibed in his education; and consequently nature is not to be blamed for them. But the attention which he paid the great, in a manner that did not become a Spartan, and that easiness with which he bore the pride of power, whenever his own interest was concerned, may be ascribed to his disposition. This complaisance, however, is considered by some as no small part of politics.

Aristotle somewhere observes†, that great geniuses are generally of a melancholy turn, of which he gives instances in Socrates, Plato, and Hercules; and he tells us that Lysander, though not in his youth, yet in his age was inclined to it. But what is most peculiar in his character is, that though he bore poverty well himself, and was never either conquered or corrupt-

* Pausanias calls him Aristocritus.

† Problem. sect. 30.

ed by money, yet he filled Sparta with it, and with the love of it too, and robbed her of the glory she had of despising riches. For, after the Athenian war, he brought in a great quantity of gold and silver, but reserved no part of it for himself. And when Dionysius the tyrant sent his daughters some rich Sicilian garments, he refused them, alleging, "He was afraid those fine clothes would make them look more homely." Being sent, however, soon after, ambassador to Dionysius, the tyrant offered him two vests, that he might take one of them for his daughter; upon which, he said, "His daughter knew better how to choose than he," and so took them both.

As the Peloponnesian war was drawn out to a great length, the Athenians, after their overthrow in Sicily, saw their fleets driven out of the sea, and themselves upon the verge of ruin. But Alcibiades, on his return from banishment, applied himself to remedy this evil, and soon made such a change, that the Athenians were once more equal in naval conflicts to the Lacedæmonians. Hereupon the Lacedæmonians began to be afraid in their turn, and resolved to prosecute the war with double diligence; and as they saw it required an able general, as well as great preparations, they gave the command at sea to Lysander*.

When he came to Ephesus, he found that city well inclined to the Lacedæmonians, but in a bad condition as to its internal policy, and in danger of falling into the barbarous manners of the Persians; because it was near Lydia, and the king's lieutenants often visited it. Lysander, therefore, having fixed his quarters there, ordered all his store-ships to be brought into their harbour, and built a dock for his galleys. By these means he filled their port with merchants, their market with business, and their houses and shops

* In the first year of the ninety-eighth olympiad, four hundred and six years before Christ.

with money. So that, from time and from his services, Ephesus began to conceive hopes of that greatness and splendour in which it now flourishes.

As soon as he heard that Cyrus, the king's son, was arrived at Sardis, he went thither to confer with him, and to acquaint him with the treachery of Tisaphernes. That viceroy had an order to assist the Lacedæmonians, and to destroy the naval force of the Athenians; but, by reason of his partiality to Alcibiades, he acted with no vigour, and sent such poor supplies, that the fleet was almost ruined. Cyrus was very glad to find this charge against Tisaphernes, knowing him to be a man of bad character in general, and an enemy to him in particular. By this and the rest of his conversation, but most of all by the respect and attention which he paid him, Lysander recommended himself to the young prince, and engaged him to prosecute the war. When the Lacedæmonian was going to take his leave, Cyrus desired him, at an entertainment provided on that occasion, not to refuse the marks of his regard, but to ask some favour of him. "As you are so very kind to me," said Lysander, "I beg you would add an *obolus* to the seamen's pay, so that instead of three *oboli* a day, they may have four." Cyrus, charmed with this generous answer, made him a present of ten thousand pieces of gold*. Lysander employed the money to increase the wages of his men, and by this encouragement in a short time almost emptied the enemy's ships. For great numbers came over to him, when they knew they should have better pay; and those who remained became indolent and mutinous, and gave their officers continual trouble. But though Lysander had thus drained and weakened his adversaries, he was afraid to risk a naval engagement; knowing Alcibiades not only to be a commander of extraordinary abilities, but to have the advantage in

* Darici.

number of ships, as well as to have been successful in all the battles he had fought, whether by sea or land.

However, when Alcibiades was gone from Samos to Phocæa, and had left the command of the fleet to his pilot Antiochus, the pilot, to insult Lysander, and show his own bravery, sailed to the harbour of Ephesus with two galleys only, where he hailed the Lacedæmonian fleet with a great deal of noise and laughter, and passed by in the most insolent manner imaginable. Lysander, resenting the affront, got a few of his ships under sail, and gave chase. But when he saw the Athenians come to support Antiochus, he called up more of his galleys, and at last the action became general. Lysander gained the victory, took fifteen ships, and erected a trophy. Hereupon the people of Athens, incensed at Alcibiades, took the command from him; and, as he found himself slighted and censured by the army at Samos too, he quitted it, and withdrew to Chersonesus. This battle, though not considerable in itself, was made so by the misfortunes of Alcibiades.

Lysander now invited to Ephesus the boldest and most enterprising inhabitants of the Greek cities in Asia, and sowed among them the seeds of those aristocratical forms of government which afterwards took place. He encouraged them to enter into associations, and to turn their thoughts to politics, upon promise that when Athens was once subdued, the popular government in their cities too should be dissolved, and the administration vested in them. His actions gave them a confidence in his promise. For those who were already attached to him by friendship or the rights of hospitality, he advanced to the highest honours and employments; not scrupling to join with them in any act of fraud or oppression, to satisfy their avarice and ambition. So that every one endeavoured to ingratiate himself with Lysander; to him they paid their court; they fixed their hearts upon him; persuaded that nothing was too great for

them to expect, while he had the management of affairs. Hence it was, that from the first they looked with an ill eye on Callicratidas, who succeeded him in the command of the fleet: and though they afterwards found him the best and most upright of men, they were not satisfied with his conduct, which they thought had too much of the Doric* plainness and sincerity. It is true, they admired the virtue of Callicratidas, as they would the beauty of some hero's statue; but they wanted the countenance, the indulgence, and support they had experienced in Lysander, insomuch that when he left them, they were quite dejected, and melted into tears.

Indeed he took every method he could think of to strengthen their aversion to Callicratidas. He even sent back to Sardis the remainder of the money which Cyrus had given him for the supply of the fleet, and bade his successor go and ask for it, as he had done, or contrive some other means for the maintenance of his forces. And when he was upon the point of sailing, he made this declaration, "I deliver to you a fleet that is mistress of the seas." Callicratidas, willing to show the insolence and vanity of his boast, said, "Why do not you then take Samos on the left, and sail round to Miletus, and deliver the fleet to me there? for we need not be afraid of passing by our enemies in that island, if we are masters of the seas." Lysander made only this superficial answer, "You have the command of the ships, and not I;" and immediately set sail for Peloponnesus.

Callicratidas was left in great difficulties. For he had not brought money from home with him, nor did he choose to raise contributions from the cities, which were already distressed. The only way left, therefore, was to go, as Lysander had done, and beg it of the king's lieutenants. And no one was more

* Dacier refers this to the Dorian music. But the Doric manners had a simplicity in them, as well as the music.

unfit for such an office, than a man of his free and great spirit, who thought any loss that Grecians might sustain from Grecians, preferable to an abject attendance at the doors of barbarians, who had indeed a great deal of gold, but nothing else to boast of. Necessity, however, forced him into Lydia; where he went directly to the palace of Cyrus, and bade the porters tell him, that Callicratidas, the Spartan admiral, desired to speak with him. "Stranger," said one of the fellows, "Cyrus is not at leisure; he is drinking." "'Tis very well," said Callicratidas, with great simplicity, "I will wait here till he has done." But when he found that these people considered him as a rustic, and only laughed at him, he went away. He came a second time, and could not gain admittance. And now he could bear it no longer, but returned to Ephesus, venting execrations against those who first cringed to the barbarians, and taught them to be insolent on account of their wealth. At the same time he protested, that as soon as he was got back to Sparta, he would use his utmost endeavours to reconcile the Grecians among themselves, and to make them formidable to the barbarians, instead of their poorly petitioning those people for assistance against each other. But this Callicratidas, who had sentiments so worthy of a Spartan, and who, in point of justice, magnanimity, and valour, was equal to the best of the Greeks, fell soon after in a sea fight at Arginusæ, where he lost the day.

Affairs being now in a declining condition, the confederates sent an embassy to Sparta, to desire that the command of the navy might be restored to Lysander, promising to support the cause with much greater vigour, if he had the direction of it. Cyrus, too, made the same requisition. But as the law forbade the same person to be chosen admiral twice, and yet the Lacedæmonians were willing to oblige their allies, they vested a nominal command in one Aracus, while Lysander, who was called lieutenant, had the

power. His arrival was very agreeable to those who had, or wanted to have, the chief authority in the Asiatic cities: for he had long given them hopes, that the democracy would be abolished, and the government devolve entirely upon them.

As for those who loved an open and generous proceeding, when they compared Lysander and Callicratidas, the former appeared only a man of craft and subtlety, who directed his operations by a set of artful expedients, and measured the value of justice by the advantage it brought; who, in short, thought interest the thing of superior excellence, and that nature had made no difference between truth and falsehood, but either was recommended by its use. When he was told, it did not become the descendants of Hercules to adopt such artful expedients, he turned it off with a jest, and said, "Where the lion's skin falls short, it must be eked out with the fox's."

There was a remarkable instance of this subtlety in his behaviour at Miletus. His friends and others with whom he had connexions there, who had promised to abolish the popular government, and to drive out all that favoured it, had changed their minds, and reconciled themselves to their adversaries. In public he pretended to rejoice at the event, and to cement the union; but in private he loaded them with reproaches, and excited them to attack the commons. However, when he knew the tumult was begun, he entered the city in haste, and running up to the leaders of the sedition, gave them a severe reprimand, and threatened to punish them in an exemplary manner. At the same time, he desired the people to be perfectly easy, and to fear no farther disturbance while he was there. In all which he acted only like an artful dissembler, to hinder the heads of the plebeian party from quitting the city, and to make sure of their being put to the sword there. Accordingly there was not a man that trusted to his honour, who did not lose his life.

There is a saying, too, of Lysander's, recorded by Androclides, which shows the little regard he had for oaths: "Children," he said, "were to be cheated with cockalls, and men with oaths." In this he followed the example of Polycrates of Samos; though it ill became a general of an army to imitate a tyrant, and was unworthy of a Lacedæmonian to hold the gods in a more contemptible light than even his enemies. For he who overreaches by a false oath, declares that he fears his enemy, but despises his God.

Cyrus, having sent for Lysander to Sardis, presented him with great sums, and promised more. Nay, to show how high he was in his favour, he went so far as to assure him, that, if his father would give him nothing, he would supply him out of his own fortune; and if every thing else failed, he would melt down the very throne on which he sat when he administered justice, and which was all of massy gold and silver. And when he went to attend his father in Media, he assigned him the tribute of the towns, and put the care of his whole province in his hands. At parting he embraced, and entreated him not to engage the Athenians at sea before his return, because he intended to bring with him a great fleet out of Phœnicia and Cilicia.

After the departure of the prince, Lysander did not choose to fight the enemy, who were not inferior to him in force, nor yet to lie idle with such a number of ships, and therefore he cruised about and reduced some islands. Ægina and Salamis he pillaged; and from thence sailed to Attica, where he waited on Agis, who was come down from Decelea to the coast, to show his land forces what a powerful navy there was, which gave them the command of the seas in a manner they could not have expected. Lysander, however, seeing the Athenians in chase of him, steered another way back through the islands to Asia. As he found the Hellespont unguarded, he attacked

Lampsacus by sea, while Thorax made an assault upon it by land; in consequence of which the city was taken, and the plunder given to the troops. In the mean time the Athenian fleet, which consisted of an hundred and twenty ships, had advanced to Eleus, a city in the Chersonesus. There getting intelligence that Lampsacus was lost, they sailed immediately to Sestos; where they took in provisions, and then proceeded to Ægos Potamos. They were now just opposite the enemy, who still lay at anchor near Lampsacus. The Athenians were under the command of several officers, among whom Philocles was one; the same who persuaded the people to make a decree that the prisoners of war should have their right thumbs cut off, that they might be disabled from handling a pike, but still be serviceable at the oar.

For the present they all went to rest, in hopes of coming to an action next day. But Lysander had another design. He commanded the seamen and pilots to go on board, as if he intended to fight at break of day. These were to wait in silence for orders, the land forces were to form on the shore, and watch the signal. At sunrise the Athenians drew up in a line directly before the Lacedæmonians, and gave the challenge. Lysander, though he had manned his ships over night, and stood facing the enemy, did not accept of it. On the contrary, he sent orders by his pinnaces to those ships that were in the van not to stir, but to keep the line without making the least motion. In the evening, when the Athenians retired, he would not suffer one man to land, till two or three galleys which he had sent to look out, returned with an account that the enemy were disembarked. Next morning they ranged themselves in the same manner, and the like was practised a day or two longer. This made the Athenians very confident; they considered their adversaries as a dastardly set of men, who durst not quit their station.

Meanwhile Alcibiades, who lived in a castle of his own in the Chersonesus, rode to the Athenian camp, and represented to the generals two material errors they had committed. The first was, that they had stationed their ships near a dangerous and naked shore: the other, that they were so far from Sestos, from whence they were forced to fetch all their provisions. He told them, it was their business to sail to the port of Sestos without loss of time; where they would be at a greater distance from the enemy, who were watching their opportunity with an army commanded by one man, and so well disciplined, that they would execute his orders upon the least signal. These were the lessons he gave them, but they did not regard him. Nay, Tydeus said with an air of contempt, "You are not general now, but we." Alcibiades even suspected some treachery, and therefore withdrew.

On the fifth day, when the Athenians had offered battle, they returned, as usual, in a careless and disdainful manner. Upon this, Lysander detached some galleys to observe them; and ordered the officers, as soon as they saw the Athenians landed, to sail back as fast as possible; and when they were come half way, to lift up a brazen shield at the head of each ship, as a signal for him to advance. He then sailed through all the line, and gave instructions to the captains and pilots to have all their men in good order, as well mariners as soldiers; and, when the signal was given, to push forward with the utmost vigour against the enemy. As soon, therefore, as the signal appeared, the trumpet sounded in the admiral galley, the ships began to move on, and the land forces hastened along the shore to seize the promontory. The space between the two continents in that place is fifteen furlongs, which was soon overshot by the diligence and spirits of the rowers. Conon, the Athenian general, was the first that descried them from land, and hastened to get his men on board. Sensible of the

impending danger, some he commanded, some he entreated, and others he forced into the ships. But all his endeavours were in vain. His men, not in the least expecting a surprise, were dispersed up and down, some in the market-place, some in the fields; some were asleep in their tents, and some preparing their dinner. All this was owing to the inexperience of their commanders, which had made them quite regardless of what might happen. The shouts and the noise of the enemy rushing on to the attack were now heard, when Conon fled with eight ships, and escaped to Evagoras, king of Cyprus. The Peloponnesians fell upon the rest, took those that were empty, and disabled the others, as the Athenians were embarking. Their soldiers, coming unarmed and in a straggling manner to defend the ships, perished in the attempt, and those that fled were slain by that part of the enemy which had landed. Lysander took three thousand prisoners, and seized the whole fleet, except the sacred galley called *Peralus*, and those that escaped with Conon. When he had fastened the captive galleys to his own, and plundered the camp, he returned to Lampsacus, accompanied with the flutes and songs of triumph. This great action cost him but little blood; in one hour he put an end to a long and tedious war*, which had been diversified beyond all others by an incredible variety of events. This cruel war, which had occasioned so many battles, appeared in such different forms, produced such vicissitudes of fortune, and destroyed more generals than all the wars of Greece put together, was terminated by the conduct and capacity of one man. Some therefore esteemed it the effect of a divine interposition. There were those who said, that the stars of Castor and Pollux appeared on each side the helm of Lysander's ship, when he first set out against the Athenians. Others thought that

* This war had lasted twenty-seven years.

a stone which, according to the common opinion, fell from heaven, was an omen of this overthrow. It fell at *Ægos Potamos*, and was of a prodigious size. The people of the *Chersonesus* hold it in great veneration, and show it to this day*. It is said that *Anaxagoras* had foretold, that one of those bodies which are fixed to the vault of heaven would one day be loosened by some shock or convulsion of the whole machine, and fall to the earth. For he taught that the stars are not now in the places where they were originally formed; that being of a stony substance and heavy, the light they give is caused only by the reflection and refraction of the ether; and that they are carried along, and kept in their orbits, by the rapid motion of the heavens, which from the beginning, when the cold ponderous bodies were separated from the rest, hindered them from falling.

But there is another and more probable opinion, which holds, that falling stars are not emanations or detached parts of the elementary fire, that go out the moment they are kindled; nor yet a quantity of air bursting out from some compression, and taking fire in the upper region; but that they are really heavenly bodies, which, from some relaxation of the rapidity of their motion, or by some irregular concussion, are loosened, and fall, not so much upon the habitable part of the globe, as into the ocean, which is the reason that their substance is seldom seen.

Damachus†, however, in his treatise concerning religion, confirms the opinion of *Anaxagoras*. He relates, that for seventy-five days together, before that stone fell, there was seen in the heavens a large

* This victory was gained the fourth year of the ninety-third olympiad, four hundred and three years before the birth of Christ. And it is pretended that *Anaxagoras* had delivered his prediction sixty-two years before the battle. *PLIN.* xi. 58.

† Not *Damachus*, but *Diamachus* of *Plataea*, a very fabulous writer, and ignorant of the mathematics: in which, as well as history, he pretended to great knowledge. *STRAB.* lib. i.

body of fire, like an inflamed cloud, not fixed to one place, but carried this way and that with a broken and irregular motion; and that by its violent agitation several fiery fragments were forced from it, which were impelled in various directions, and darted with the celerity and brightness of so many falling stars. After this body was fallen in the Chersonesus, and the inhabitants, recovered from their terror, assembled to see it, they could find no inflammable matter, or the least sign of fire, but a real stone, which, though large, was nothing to the size of that fiery globe they had seen in the sky, but appeared only as a bit crumbled from it. It is plain that Damachus must have very indulgent readers, if this account of his gains credit. If it is a true one, it absolutely refutes those who say, that this stone was nothing but a rock rent by a tempest from the top of a mountain, which, after being borne for some time in the air by a whirlwind, settled in the first place where the violence of that abated. Perhaps at last, this phenomenon, which continued so many days, was a real globe of fire; and when that globe came to disperse and draw towards extinction, it might cause such a change in the air, and produce such a violent whirlwind, as tore the stone from its native bed, and dashed it on the plain. But these are discussions that belong to writings of another nature.

When the three thousand Athenian prisoners were condemned by the council to die, Lysander called Philocles, one of the generals, and asked him what punishment he thought he deserved, who had given his citizens such cruel advice with respect to the Greeks. Philocles, undismayed by his misfortunes, made answer, "Do not start a question, where there is no judge to decide it; but now you are a conqueror, proceed as you would have been proceeded with, had you been conquered." After this he bathed, and dressed himself in a rich robe, and then led his countrymen to execution, being the first,

according to Theophrastus, who offered his neck to the axe.

Lysander next visited the maritime towns, and ordered all the Athenians he found, upon pain of death to repair to Athens. His design was, that the crowds he drove into the city might soon occasion a famine, and so prevent the trouble of a long siege, which must have been the case, if provisions had been plentiful. Wherever he came, he abolished the democratic, and other forms of government, and set up a Lacedæmonian governor, called *Harmostes*, assisted by ten Archons, who were to be drawn from the societies he established. These changes he made as he sailed about at his leisure, not only in the enemy's cities, but in those of his allies, and by this means in a manner engrossed to himself the principality of all Greece. For in appointing governors he had no regard to family or opulence, but chose them from among his own friends or out of the brotherhoods he had erected, and invested them with full power of life and death. He even assisted in person at executions, and drove out all that opposed his friends and favourites. Thus he gave the Greeks a very indifferent specimen of the Lacedæmonian government. Therefore, Theopompus*, the comic writer, was under a great mistake, when he compared the Lacedæmonians to vintners, who at first gave Greece a delightful draught of liberty, but afterwards dashed the wine with vinegar. The draught from the beginning was disagreeable and bitter; for Lysander not only took the administration out of the hands of the people, but composed his oligarchies of the boldest and most factious of the citizens.

When he had despatched this business, which did not take up any long time, he sent messengers to Lacedæmon, with an account that he was returning

* Muretus shows, from a passage in Theodorus Metochites, that we should read here *Theopompus the historian*, instead of *Theopompus the comic writer*.

with two hundred ships. He went, however, to Attica, where he joined the kings Agis and Pausanias, in expectation of the immediate surrender of Athens. But finding that the Athenians made a vigorous defence, he crossed over again to Asia. There he made the same alteration in the government of cities, and set up his decemvirate, after having sacrificed in each city a number of people, and forced others to quit their country. As for the Samians*, he expelled them all, and delivered their towns to the persons whom they had banished. And when he had taken Sestos out of the hands of the Athenians, he drove out the Sestians too, and divided both the city and territory among his pilots and boatswains. This was the first step of his which the Lacedæmonians disapproved: they annulled what he had done, and restored the Sestians to their country. But in other respects the Grecians were well satisfied with Lysander's conduct. They saw with pleasure the Æginetæ recovering their city, of which they had long been dispossessed, and the Melians and Scionæans re-established by him, while the Athenians were driven out, and gave up their claims.

By this time, he was informed that Athens was greatly distressed with famine; upon which he sailed to the Piræus, and obliged the city to surrender at discretion. The Lacedæmonians say, that Lysander wrote an account of it to the *ephorî* in these words, "Athens is taken;" to which they returned this answer, "If it is taken, that is sufficient." But this was only an invention to make the matter look more plausible. The real decree of the *ephorî* ran thus: "The Lacedæmonians have come to these resolutions: You shall pull down the Piræus and the long walls; quit all the cities you are possessed of, and keep

* These things did not happen in the order they are here related. Samos was not taken till a considerable time after the long walls of Athens were demolished. ZENOPH. Hellen. ii.

within the bounds of Attica. On these conditions you shall have peace, provided you pay what is reasonable, and restore the exiles*. As for the number of ships you are to keep, you must comply with the orders we shall give you."

The Athenians submitted to this decree, upon the advice of Theramenes, the son of Ancon†. On this occasion, we are told, Cleomenes, one of the young orators, thus addressed him: "Dare you go contrary to the sentiments of Themistocles, by delivering up those walls to the Lacedæmonians, which he built in defiance of them?" Theramenes answered, "Young man, I do not in the least counteract the intention of Themistocles; for he built the walls for the preservation of the citizens, and we for the same purpose demolish them. If walls only could make a city happy and secure, Sparta, which has none, would be the unhappiest in the world."

After Lysander had taken from the Athenians all their ships except twelve, and their fortifications were delivered up to him, he entered their city on the sixteenth of the month Munychion (April); the very day they had overthrown the barbarians in the naval fight at Salamis. He presently set himself to change their form of government: and finding that the people resented his proposal, he told them, "That they had violated the terms of their capitulation; for their walls were still standing, after the time fixed for the demolishing of them was passed; and that, since they had broken the first articles, they must expect new ones from the council." Some say, he really did propose, in the council of the allies, to reduce the Athenians to slavery; and that Erianthus, a Theban officer, gave

* The Lacedæmonians knew that if the Athenian exiles were restored, they would be friends and partisans of theirs; and if they were not restored, they should have a pretext for distressing the Athenians when they pleased.

† Or Agnon.

it as his opinion, that the city should be levelled with the ground, and the spot on which it stood turned to pasturage.

Afterwards, however, when the general officers met at an entertainment, a musician of Phocis happened to begin a *chorus* in the *Electra* of Euripides, the first lines of which are these——

Unhappy daughter of the great Atrides,
Thy straw-crown'd palace I approach.

The whole company were greatly moved at this incident, and could not help reflecting, how barbarous a thing it would be to raze that noble city, which had produced so many great and illustrious men. Lysander, however, finding the Athenians entirely in his power, collected the musicians in the city, and having joined to them the band belonging to the camp, pulled down the walls, and burned the ships, to the sound of their instruments; while the confederates, crowned with flowers, danced, and hailed the day as the first of their liberty.

Immediately after this, he changed the form of their government, appointing thirty archons in the city, and ten in the Piræus, and placing a garrison in the citadel, the command of which he gave to a Spartan, named Callibius. This Callibius, on some occasion or other, lifted up his staff to strike Autolycus, a wrestler whom Xenophon has mentioned in his *Symposiacs*; upon which Autolycus seized him by the legs, and threw him upon the ground. Lysander, instead of resenting this, told Callibius, by way of reprimand, “He knew not they were freemen, whom he had to govern.” The thirty tyrants, however, in complaisance to Callibius, soon after put Autolycus to death.

Lysander*, when he had settled these affairs, sailed to Thrace†. As for the money that remained

* Xenophon says, he went now against Samos.

† Plutarch should have mentioned in this place the conquest of the isle of Thasos, and in what a cruel manner Lysander, contrary

in his coffers, the crowns and other presents, which were many and very considerable, as may well be imagined, since his power was so extensive, and he was in a manner master of all Greece, he sent them to Lacedæmon by Gylippus, who had the chief command in Sicily. Gylippus, they tell us, opened the bags at the bottom, and took a considerable sum out of each, and then sewed them up again; but he was not aware that in every bag there was a note which gave account of the sum it contained. As soon as he arrived at Sparta, he hid the money he had taken out, under the tiles of his house, and then delivered the bags to the *ephori*, with the seals entire. They opened them, and counted the money, but found that the sums differed from the bills. At this they were not a little embarrassed, till a servant of Gylippus told them enigmatically, "a great number of owls roosted in the Ceramicus*." Most of the coin then bore the impression of an owl, in respect to the Athenians.

Gylippus, having sullied his former great and glorious actions by so base and unworthy a deed, quitted Lacedæmon. On this occasion, in particular, the wisest among the Spartans observed the influence of money, which could corrupt not only the meanest, but the most respectable citizens, and therefore were very warm in their reflections upon Lysander for introducing it. They insisted, too, that the *ephori* should send out all the silver and gold, as evils destructive in the proportion they were alluring.

In pursuance of this, a council was called, and a decree proposed by Sciraphidas, as Theopompus writes, or, according to Ephorus, by Phlogidas,

to his solemn promise, massacred such of the inhabitants as had been in the interest of Athens. This is related by Polyænus. But as Plutarch tells us afterwards that he behaved in this manner to the Milesians, perhaps the story is the same, and there may be a mistake only in the names.

* Ceramicus was the name of a place in Athens. It likewise signifies the tiling of a house.

“That no coin, whether of gold or silver, should be admitted into Sparta, but that they should use the money that had long obtained.” This money was of iron, dipped in vinegar, while it was red hot, to make it brittle and unmalleable, so that it might not be applied to any other use. Besides, it was heavy, and difficult of carriage, and a great quantity of it was but of little value. Perhaps all the ancient money was of this kind, and consisted either of pieces of iron or brass, which from their form were called *obelisci*; whence we have still a quantity of small money called *oboli*, six of which make a *drachma* or *handful*, that being as much as the hand can contain.

The motion for sending out the money was opposed by Lysander's party, and they procured a decree, that it should be considered as the public treasure, and that it should be a capital crime to convert any of it to private uses, as if Lycurgus had been afraid of the money, and not of the avarice it produces. And avarice was not so much prevented by forbidding the use of money in the occasions of private persons, as it was encouraged by allowing it in the public; for that added dignity to its use, and excited strong desires for its acquisition. Indeed, it was not to be imagined, that while it was valued in public, it would be despised in private, or that what they found so advantageous to the state should be looked upon of no concern to themselves. On the contrary, it is plain, that customs depending upon national institutions much sooner affect the lives and manners of individuals, than the errors and vices of individuals corrupt a whole nation. For, when the whole is distempered, the parts must be affected too; but when the disorder subsists only in some particular parts, it may be corrected and remedied by those that have not yet received the infection. So that these magistrates, while they set guards, I mean law and fear of punishment, at the doors of the citizens, to hinder the entrance of money, did not keep their

minds untainted with the love of it; they rather inspired that love, by exhibiting wealth as a great and admirable thing. But we have censured this conduct of theirs in another place.

Lysander, out of the spoils he had taken, erected at Delphi his own statue, and those of his officers, in brass: he also dedicated in gold the stars of Castor and Pollux, which disappeared* before the battle of Leuctra. The galley made of gold and ivory†, which Cyrus sent in congratulation of his victory, and which was two cubits long, was placed in the treasury of Brasidas and the Acanthians. Alexandrides of Delphi writes‡, that Lysander deposited there a talent of silver, fifty-two *minæ*, and eleven *staters*: but this is not agreeable to the accounts of his poverty we have from all historians.

Though Lysander had now attained to greater power than any Grecian before him, yet the pride and loftiness of his heart exceeded it. For he was the first of the Grecians, according to Duris, to whom altars were erected by several cities, and sacrifices offered, as to a god§. To Lysander two hymns were first sung, one of which began thus—

To the famed leader of the Grecian bands,
From Sparta's ample plains! sing Io pæan!

Nay, the Samians decreed that the feast which they had used to celebrate in honour of Juno, should be

* They were stolen. Plutarch mentions it as an omen of the dreadful loss the Spartans were to suffer in that battle.

† So Aristobulus, the Jewish prince, presented Pompey with a golden vineyard or garden, valued at five hundred talents. That vineyard was consecrated in the temple of Jupiter Olympius, as this galley was at Delphi.

‡ This Alexandrides, or rather Anaxandrides, wrote an account of the offerings stolen from the temple at Delphi.

§ What incense the meanness of human nature can offer to one of their own species! nay, to one who, having no regard to honour or virtue, scarce deserved the name of a man! The Samians worshipped him, as the Indians do the devil, that he might do them no more hurt; that after one dreadful sacrifice to his cruelty, he might seek no more.

called the feast of Lysander. He always kept the Spartan poet Choerilus in his retinue*, that he might be ready to add lustre to his actions by the power of verse. And when Antiochus had written some stanzas in his praise, he was so delighted that he gave him his hat full of silver. Antimachus of Colophon, and Niceratus of Æeraclea, composed each a panegyric that bore his name, and contested in form for the prize. He adjudged the crown to Niceratus, at which Antimachus† was so much offended, that he suppressed his poem. Plato, who was then very young, and a great admirer of Antimachus's poetry, addressed him while under this chagrin, and told him, by way of consolation, "That the ignorant are sufferers by their ignorance, as the blind are by their want of sight." Aristonous, the lyrist, who had six times won the prize at the Pythian games, to pay his court to Lysander, promised him, that if he was once more victorious, he would declare himself Lysander's retainer, or even his slave.

Lysander's ambition was a burden only to the great, and to persons of equal rank with himself. But that arrogance and violence which grew into his temper along with his ambition, from the flatteries with which he was besieged, had a more extensive influence. He set no moderate bounds either to his favour or resentment. Governments, unlimited and unexamined, were the rewards of any friendship or hospitality he had experienced, and the sole punishment that could appease his anger was the death of his enemy: nor was there any way to escape.

* There were three poets of this name, but their works are all lost. The first, who was of Samos, sung the victory of the Athenians over Xerxes. He flourished about the seventy-fifth olympiad. The second was this Choerilus of Sparta, who flourished about seventy years after the first. The third was he who attended Alexander the Great, above seventy years after the time of Lysander's Choerilus.

† According to others, he was of Claros. He was reckoned next to Homer in heroic poetry. But some thought him too pompous and verbose.

There was an instance of this at Miletus. He was afraid that the leaders of the plebeian party there would secure themselves by flight; therefore, to draw them from their retreats, he took an oath, not to do any of them the least injury. They trusted him, and made their appearance; but he immediately delivered them to the opposite party, and they were put to death, to the number of eight hundred. Infinite were the cruelties he exercised in every city, against those who were suspected of any inclination to popular government. For he not only consulted his own passions, and gratified his own revenge, but co-operated, in this respect, with the resentments and avarice of all his friends. Hence it was, that the saying of Eteocles the Lacedæmonian was reckoned a good one, "That Greece could not bear two Lysanders." Theophrastus, indeed, tells us, that Archistratus* had said the same thing of Alcibiades. But insolence, luxury, and vanity, were the most disagreeable part of his character; whereas Lysander's power was attended with a cruelty and savageness of manners, that rendered it insupportable.

There were many complaints against him, which the Lacedæmonians paid no regard to. However, when Pharnabazus sent ambassadors to Sparta, to represent the injury he had received from the depredations committed in his province, the *ephori* were incensed, and put Thorax, one of his friends and colleagues, to death, having found silver in his possession contrary to the late law. They likewise ordered Lysander home by their *scytale*, the nature and use of which was this: Whenever the magistrates sent out an admiral or a general, they prepared two round pieces of wood with so much exactness, that they were perfectly equal both in length and thickness. One of these they kept themselves, the other was delivered to the officer then employed. These pieces

* It should be read Arcestratus,

of wood were called *scytalæ*. When they had any secret and important orders to convey to him, they took a long narrow scroll of parchment, and rolled it about their own staff, one fold close to another, and then wrote their business on it. This done, they took off the scroll and sent it to the general. As soon as he received it, he applied it to his staff, which being just like that of the magistrates, all the folds fell in with one another, exactly as they did at the writing: and though, before, the characters were so broken and disjointed, that nothing could be made of them, they now became plain and legible. The parchment, as well as the staff, is called *scytale*, as the thing measured bears the name of the measure.

Lysander, who was then in the Hellespont, was much alarmed at the *scytale*. Pharnabazus being the person whose impeachment he most dreaded, he hastened to an interview with him, in hopes of being able to compose their differences. When they met, he desired him to send another account to the magistrate, signifying that he neither had nor made any complaint. He was not aware (as the proverb has it) that "He was playing the Cretan with a Cretan." Pharnabazus promised to comply with his request, and wrote a letter in his presence agreeable to his directions, but had contrived to have another by him to a quite contrary effect. When the letter was to be sealed, he palmed that upon him which he had written privately, and which exactly resembled it. Lysander, upon his arrival at Lacedæmon, went, according to custom, to the senate-house, and delivered Pharnabazus's letter to the magistrates; assuring himself that the heaviest charge was removed. For he knew that the Lacedæmonians paid a particular attention to Pharnabazus, because, of all the king's lieutenants, he had done them the greatest services in the war. When the *ephori* had read the letter, they showed it to Lysander. He now found to his cost

that "others have art besides Ulysses," and in great confusion left the senate-house.

A few days after, he applied to the magistrates, and told them, he was obliged to go to the temple of Jupiter Ammon, and offer the sacrifices he had vowed before his battles. Some say, that when he was besieging the city of the Aphytæans in Thrace, Ammon actually appeared to him in a dream, and ordered him to raise the siege: that he complied with that order, and bade the Aphytæans sacrifice to Ammon; and for the same reason now hastened to pay his devotions to that deity in Libya. But it was generally believed that he only used the deity as a pretext, and that the true reason of his retiring was his fear of the *ephorî*, and his aversion to subjection. He chose rather to wander in foreign countries than to be controlled at home. His haughty spirit was like that of an horse, which has long ranged the pastures at liberty, and returns with reluctance to the stall, and to his former burden. As for the reason which Ephorus assigns for this voyage, I shall mention it by and by.

With much difficulty he got leave of the *ephorî* to depart, and took his voyage. While he was upon it, the kings considered that it was by means of the associations he had formed, that he held the cities in subjection, and was in effect master of all Greece. They resolved, therefore, to drive out his friends, and re-establish the popular governments. This occasioned new commotions. First of all, the Athenians, from the castle of Phyle*, attacked the thirty tyrants, and defeated them. Immediately upon this, Lysander returned, and persuaded the Lacedæmonians to support the oligarchies, and to chastise the people; in consequence of which, they remitted an hundred talents to the tyrants, to enable them to carry on the war, and appointed Lysander himself their general. But the envy with which the kings were actuated, and

* A castle above Athens, strongly situated. Xenophon often mentions it in the second book of his Grecian history.

their fear that he would take Athens a second time, led them to determine, that one of them should attend the expedition. Accordingly Pausanias marched into Attica, in appearance to support the thirty tyrants against the people, but in reality to put an end to the war, lest Lysander, by his interest in Athens, should become master of it again. This he easily effected. By reconciling the Athenians among themselves, and composing the tumults, he clipped the wings of Lysander's ambition. Yet, as the Athenians revolted soon after, Pausanias was blamed for taking the curb of the oligarchy out of the mouth of the people, and letting them grow bold and insolent again. On the contrary, it added to the reputation of Lysander: he was now considered as a man who took not his measures either through favour or ostentation, but in all his operations, how severe soever, kept a strict and steady eye upon the interests of Sparta.

Lysander, indeed, had a ferocity in his expressions as well as actions, which confounded his adversaries. When the Argives had a dispute with him about their boundaries, and thought their plea better than that of the Lacedæmonians, he showed them his sword, and said, "He that is master of this can best plead about boundaries."

When a citizen of Megara treated him with great freedom in a certain conversation, he said, "My friend, those words of thine should not come but from strong walls and bulwarks."

When the Bœotians hesitated upon some propositions he made them, he asked them, "Whether he should trail or push his pikes amongst them?"

The Corinthians having deserted the league, he advanced up to their walls, but the Lacedæmonians, he found, were very loth to begin the assault. A hare just then happening to start out of the trenches, he took occasion to say, "Are not you ashamed to dread those enemies, who are so idle that the very hares sit in quiet under their walls?"

When king Agis paid the last tribute to nature, he left behind him a brother named Agesilaus, and a reputed son named Leotychidas. Lysander, who had regarded Agesilaus with an extraordinary affection, persuaded him to lay claim to the crown, as a genuine descendant of Hercules; whereas Leotychidas was suspected to be the son of Alcibiades, and the fruit of a private commerce which he had with Timæa, the wife of Agis, during his exile in Sparta. Agis, they tell us, from his computation of the time, concluded that the child was not his, and therefore took no notice of Leotychidas, but rather openly disavowed him through the whole course of his life. However, when he fell sick, and was carried to Heræa*, he was prevailed upon by the entreaties of the youth himself, and of his friends, before he died, to declare before many witnesses that Leotychidas was his lawful son. At the same time, he desired all persons present to testify these his last words to the Lacedæmonians, and then immediately expired.

Accordingly, they gave their testimony in favour of Leotychidas. As for Agesilaus, he was a man of uncommon merit, and supported besides by the interest of Lysander; but his affairs were near being ruined by Diophites, a famous interpreter of oracles, who applied this prophecy to his lameness—

Beware, proud Sparta, lest a maimed empire †
Thy boasted strength impair; for other woes
Than thou behold'st await thee—borne away
By the strong tide of war.——

Many believed this interpretation, and were turning to

* Xenophon (l. ii.) tells us that Agis fell sick at Heræa, a city of Arcadia, on his way from Delphi, and that he was carried to Sparta, and died there.

† The oracle considered the two kings of Sparta as its two legs, the supports of its freedom; which in fact they were, by being a check upon each other. The Lacedæmonians were therefore admonished to beware of a lame government, of having their republic converted into a monarchy; which, indeed, proved their ruin at last. Vide Justin. l. vi.

Leotychidas. But Lysander observed, that Diophites had mistaken the sense of the oracle; for that the deity did not give himself any concern about their being governed by a lame king, but meant that their government would be lame, if spurious persons should wear the crown amongst the race of Hercules. Thus, partly by his address, and partly by his interest, he prevailed upon them to give the preference to Agesilaus, and he was declared king.

Lysander immediately pressed him to carry the war into Asia, encouraging him with the hope of destroying the Persian monarchy, and becoming himself the greatest of mankind. He likewise sent instructions to his friends in Asia, to petition the Lacedæmonians to give Agesilaus the conduct of the war against the barbarians. They complied with his order, and sent ambassadors to Lacedæmon for that purpose. Indeed, this command, which Lysander procured Agesilaus, seems to have been an honour equal to the crown itself. But ambitious spirits, though in other respects not unfit for affairs of state, are hindered from many great actions by the envy they bear their fellow-candidates for fame. For thus they make those their adversaries, who would otherwise have been their assistants in the course of glory.

Agesilaus took Lysander with him, made him one of his thirty counsellors, and gave him the first rank in his friendship. But when they came into Asia, Agesilaus found, that the people, being unacquainted with him, seldom applied to him, and were very short in their addresses; whereas Lysander, whom they had long known, had them always at his gates or in his train, some attending out of friendship, and others out of fear. Just as it happens in tragedies, that a principal actor represents a messenger or a servant, and is admired in that character, while he who bears the diadem and sceptre is hardly listened to when he speaks; so in this case the counsellor

engrossed all the honour, and the king had the title of commander without the power.

Doubtless this unseasonable ambition of Lysander deserved correction, and he was to be made to know that the second place only belonged to him. But entirely to cast off a friend and benefactor, and, from a jealousy of honour, to expose him to scorn, was a step unworthy the character of Agesilaus. He began with taking business out of his hands, and making it a point not to employ him on any occasion where he might distinguish himself. In the next place, those for whom Lysander interested himself were sure to miscarry, and to meet with less indulgence than others of the meanest station. Thus the king gradually undermined his power.

When Lysander found that he failed in all his applications, and that his kindness was only an hindrance to his friends, he desired them to forbear their addresses to him, and to wait only upon the king, or the present dispensers of his favours. In consequence of this, they gave him no farther trouble about business, but still continued their attentions, and joined him in the public walks and other places of resort. This gave Agesilaus more pain than ever; and his envy and jealousy continually increased; insomuch that while he gave commands and governments to common soldiers, he appointed Lysander his carver. Then, to insult the Ionians, he bade them "go and make their court to his carver."

Hereupon, Lysander determined to come to an explanation with him, and their discourse was very laconic:—"Truly, Agesilaus, you know very well how to tread upon your friends." "Yes," said he, "when they want to be greater than myself. It is but fit that those who are willing to advance my power should share it." "Perhaps," said Lysander, "this is rather what you say, than what I did. I beg of you, however, for the sake of strangers who have their eyes upon us, that you will put me in

some post, where I may be least obnoxious, and most useful to you."

Agreeably to this request, the lieutenancy of the Hellespont was granted him; and though he still retained his resentment against Agesilaus, he did not neglect his duty. He found Spithridates*, a Persian remarkable for his valour, and with an army at his command, at variance with Pharnabazus, and persuaded him to revolt to Agesilaus. This was the only service he was employed upon; and when this commission was expired, he returned to Sparta, in great disgrace, highly incensed against Agesilaus, and more displeased than ever with the whole frame of government. He resolved, therefore, now, without any farther loss of time, to bring about the change he had long meditated in the constitution.

When the Heraclidæ mixed with the Dorians, and settled in Peloponnesus, there was a large and flourishing tribe of them at Sparta. The whole, however, were not entitled to the regal succession, but only two families, the Eurytionidæ and the Agidæ; while the rest had no share in the administration on account of their high birth. For as to the common rewards of virtue, they were open to all men of distinguished merit. Lysander, who was of this lineage, no sooner saw himself exalted by his great actions, and supported with friends and power, but he became uneasy to think that a city which owed its grandeur to him, should be ruled by others no better descended than himself. Hence he entertained a design to alter the settlement which confined the succession to two families only, and to lay it open to all the Heraclidæ. Some say, his intention was to extend this high honour not only to all the Heraclidæ, but to all the citizens of Sparta; that it might not so much belong to the posterity of Hercules, as to those

* So Xenophon calls him, not Mithridates, the common reading in Plutarch. Indeed, some manuscripts have it Spithridates in the life of Agesilaus.

who resembled Hercules in that virtue which numbered him with the gods. He hoped, too, that when the crown was settled in this manner, no Spartan would have better pretensions than himself.

At first he prepared to draw the citizens into his scheme, and committed to memory an oration written by Cleon of Halicarnassus for that purpose. But he soon saw that so great and difficult a reformation required bolder and more extraordinary methods to bring it to bear. And as in tragedy machinery is made use of, where more natural means will not do, so he resolved to strike the people with oracles and prophecies; well knowing that the eloquence of Cleon would avail but little, unless he first subdued their minds with divine sanctions and the terrors of superstition. Ephorus tells us, he first attempted to corrupt the priestess of Delphi, and afterwards those of Dodona by means of one Pherecles; and having no success in either application, he went himself to the oracle of Ammon, and offered the priests large sums of gold. They too rejected his offers with indignation, and sent deputies to Sparta to accuse him of that crime. When these Libyans found he was acquitted, they took their leave of the Spartans in this manner—"We will pass better judgments, when you come to live among us in Libya." It seems there was an ancient prophecy, that the Lacedæmonians would some time or other settle in Africa. This whole scheme of Lysander's was of no ordinary texture, nor took its rise from accidental circumstances, but was laid deep, and conducted with uncommon art and address: so that it may be compared to a mathematical demonstration, in which, from some principles first assumed, the conclusion is deduced through a variety of abstruse and intricate steps. We shall, therefore, explain it at large, taking Ephorus, who was both an historian and philosopher, for our guide.

There was a woman in Pontus who gave it out

that she was pregnant by Apollo. Many rejected her assertion, and many believed it. So that when she was delivered of a son, several persons of the greatest eminence took particular care of his education, and for some reason or other gave him the name of Silenus. Lysander took this miraculous birth for a foundation, and raised all his building upon it. He made choice of such assistants, as might bring the story into reputation, and put it beyond suspicion. Then he got another story propagated at Delphi and spread at Sparta, "That certain ancient oracles were kept in the private registers of the priests, which it was not lawful to touch or to look upon, till in some future age a person should arise, who could clearly prove himself the son of Apollo, and he was to interpret and publish those oracles." The way thus prepared, Silenus was to make his appearance, as the son of Apollo, and demand the oracles. The priests, who were in combination, were to inquire into every article, and examine him strictly as to his birth. At last they were to pretend to be convinced of his divine parentage, and to show him the books. Silenus then was to read in public all those prophecies, particularly that for which the whole design was set on foot; namely, "That it would be more for the honour and interest of Sparta to set aside the present race of kings, and choose others out of the best and most worthy men in the commonwealth." But when Silenus was grown up, and came to undertake his part, Lysander had the mortification to see his piece miscarry by the cowardice of one of the actors, whose heart failed him just as the thing was going to be put in execution. However, nothing of this was discovered while Lysander lived.

He died before Agesilaus returned from Asia, after he had engaged his country, or rather involved all Greece, in the Bœotian war. It is indeed related variously, some laying the blame upon him, some

upon the Thebans, and others upon both. Those who charge the Thebans with it, say they overturned the altar, and profaned the sacrifice* Agesilaus was offering at Aulus; and that Androclides and Amphitheus, being corrupted with Persian money†, attacked the Phocians, and laid waste their country, in order to draw upon the Lacedæmonians the Grecian war. On the other hand, they who make Lysander the author of the war inform us, he was highly displeased, that the Thebans only, of all the confederates, should claim the tenth of Athenian spoils taken at Decelea, and complain of his sending the money to Sparta. But what he most resented, was, their putting the Athenians in a way of delivering themselves from the thirty tyrants, whom he had set up. The Lacedæmonians, to strengthen the hands of those tyrants, and make them more formidable, had decreed, "That if any Athenian fled out of the city, he should be apprehended, wherever he was found, and obliged to return; and that whoever opposed the taking such fugitives should be treated as enemies to Sparta." The Thebans on that occasion gave out orders, that deserve to be enrolled with the actions of

* Beside this affair of the sacrifice, the Lacedæmonians were offended at the Thebans, for their claiming the tenths of the treasure taken at Decelea; as well as for refusing to attend them in their expedition against the Piræus, and dissuading the Corinthians from joining in that enterprise. Indeed, the Thebans began to be jealous of the growing power of the Lacedæmonians, and did not want to see the Athenians, whose weight had been considerable in the balance of power, entirely ruined. XENOPH. Gr. Hist. l. iii.

† These were not the only persons who had taken the Persian money. Tithraustes, alarmed at the progress Agesilaus was making in Asia, sent Timocrates the Rhodian with fifty talents to be distributed among the leading men in the states of Greece. Those of Corinth and Argos had their share as well as the Thebans. In consequence of this the Thebans persuaded the Locrians to pillage a tract of land that was in dispute between the Phocians and the Thebans. The Phocians made reprisals. The Thebans supported the Locrians; whereupon the Phocians applied to the Spartans, and the war became general.

Hercules and Bacchus. They caused proclamation to be made, "That every house and city should be open to such Athenians as desired protection; that whoever refused assistance to a fugitive that was seized should be fined a talent; and that if any one should carry arms through Bœotia against the Athenian tyrants, he should not meet with the least molestation." Nor were their actions unsuitable to these decrees so humane, and so worthy of Grecians. When Thrasybulus and his company seized the castle of Phyle, and laid the plan of their other operations, it was from Thebes they set out; and the Thebans not only supplied them with arms and money, but gave them a kind reception and every encouragement. These were the grounds of Lysander's resentment against them.

He was naturally prone to anger, and the melancholy that grew upon him with years made him still more so. He therefore importuned the *ephorî* to send him against the Thebans. Accordingly he was employed, and marched out at the head of one army, and Pausanias was soon sent after him with another. Pausanias took a circuit by mount Cithæron, to enter Bœotia, and Lysander went through Phocis with a very considerable force to meet him. The city of Orchomenus was surrendered to him, as he was upon his march, and he took Lebadia by storm, and plundered it. From thence he sent letters to Pausanias, to desire him to remove from Plataea, and join him at Haliartus; for he intended to be there himself by break of day. But the messenger was taken by a Theban reconnoitring party, and the letters were carried to Thebes. Hereupon, the Thebans intrusted their city with a body of Athenian auxiliaries, and marched out themselves about midnight for Haliartus. They reached the town a little before Lysander, and entered it with part of their forces. Lysander at first thought proper to encamp upon an eminence, and wait for Pausanias. But when the day began to

decline, he grew impatient, and ordered the Lacedæmonians and confederates to arms. Then he led out his troops in a direct line along the high road up to the walls. The Thebans who remained without, taking the city on the left, fell upon his rear, at the fountain called Cissusa*.

It is fabled that the nurses of Bacchus washed him in this fountain immediately after his birth. The water is, indeed, of a bright and shining colour like wine, and a most agreeable taste. Not far off grow the Cretan canes † of which javelins are made; by which the Haliartians would prove that Rhadamanthus dwelt there. Besides, they show his tomb, which they call Alea. The monument of Alcmena too is near that place; and nothing, they say, can be more probable than that she was buried there, because she married Rhadamanthus after Amphitryon's death.

The other Thebans, who had entered the city, drew up with the Haliartians, and stood still for some time. But when they saw Lysander with his vanguard approaching the walls, they rushed out at the gates, and killed him, with a diviner by his side, and some few more; for the greatest part retired as fast as possible to the main body. The Thebans pursued their advantage, and pressed upon them with so much ardour, that they were soon put to the rout, and fled to the hills. Their loss amounted to a thousand, and that of the Thebans to three hundred. The latter lost their lives by chasing the enemy into craggy and dangerous ascents. These three hundred had been accused of favouring the Lacedæmonians; and being determined to wipe off that stain, they pursued them with a rashness which proved fatal to themselves.

* The name of this fountain should probably be corrected from Pausanias and Strabo, and read *Tilphusa* or *Tilphosa*.

† Strabo tells us Haliartus was destroyed by the Romans in the war with Perseus. He also mentions a lake near it, which produces canes or reeds, not for shafts of javelins, but for pipes or flutes. Plutarch too mentions the latter use in the life of Sylla.

Pausanias received the news of this misfortune, as he was upon his march from Plataea to Thespiæ, and he continued his route in good order to Haliartus. Thrasybulus likewise brought up his Athenians thither from Thebes. Pausanias wanted a truce, that he might article for the dead : but the older Spartans could not think of it without indignation. They went to him, and declared, “ That they would never recover the body of Lysander by truce, but by arms ; that, if they conquered, they should bring it off, and bury it with honour, and if they were worsted, they should fall gloriously upon the same spot with their commander.” Notwithstanding these representations of the veterans, Pausanias saw it would be very difficult to beat the Thebans, now flushed with victory ; and that even if he should have the advantage, he could hardly without a truce carry off the body which lay so near the walls. He therefore sent an herald who settled the conditions, and then retired with his army. As soon as they were got out of the confines of Bœotia, they interred Lysander in the territories of the Penopæans, which was the first ground belonging to their friends and confederates. His monument still remains, by the road from Delphi to Chæronea. While the Lacedæmonians had their quarters there, it is reported that a certain Phocian, who was giving an account of the action to a friend of his that was not in it, said, “ The enemy fell upon them, just after Lysander had passed the *Hoplites*.” While the man stood wondering at the account, a Spartan, a friend of Lysander’s, asked the Phocian what he meant by *Hoplites**, for he could make nothing of it. “ I mean,” said he, “ the place where the enemy cut down our first ranks. The river that runs by the town is called *Hoplites*.” The Spartan, when he heard this, burst out into tears, and cried out, “ How

* *Hoplites*, though the name of that river, signifies also a heavy-armed soldier.

inevitable is fate!" It seems, Lysander had received an oracle, couched in these terms—

Fly from Hoplites and the earth-born dragon
That stings thee in the rear.—

Some say the Hoplites does not run by Haliartus, but is a brook near Coronea, which mixes with the river Phliarus, and runs along to that city. It was formerly called Hoplias, but is now known by the name of Isomantus. The Haliartian who killed Lysander was named Neochorus, and he bore a dragon in his shield, which it was supposed the oracle referred to.

They tell us, too, that the city of Thebes, during the Peloponnesian war, had an oracle from the Ismenian Apollo, which foretold the battle at Delium*, and this at Haliartus, though the latter did not happen till thirty years after the other. The oracle runs thus :—

Beware the confines of the wolf; nor spread
Thy snares for foxes on the Orchalian hills.

The country about Delium he calls the confines, because Bœotia there borders upon Attica; and by the Orchalian hill is meant that in particular called *Alopecus*† on that side of Helicon which looks towards Haliartus.

After the death of Lysander, the Spartans so much resented the whole behaviour of Pausanias with respect to that event, that they summoned him to be tried for his life. He did not appear to answer that charge, but fled to Tegea, and took refuge in Minerva's temple, where he spent the rest of his days as her suppliant.

Lysander's poverty, which was discovered after his

* The battle of Delium, in which the Athenians were defeated by the Thebans, was fought the first year of the eighty-ninth olympiad, four hundred and twenty-two years before Christ; and that of Haliartus full twenty-nine years after. But it is common for historians to make use of a round number, except in cases where great precision is required.

† That is, *fox-hill*.

death, added lustre to his virtue. It was then found, that notwithstanding the money which had passed through his hands, the authority he had exercised over so many cities, and indeed the great empire he had been possessed of, he had not in the least improved his family fortune. This account we have from Theopompus, whom we more easily believe when he commends than when he finds fault; for he, as well as many others, was more inclined to censure than to praise.

Ephorus tells us, that afterwards, upon some disputes between the confederates and the Spartans, it was thought necessary to inspect the writings of Lysander, and for that purpose Agesilaus went to his house. Among the other papers he found that political one, calculated to show how proper it would be to take the right of succession from the Eurytionidæ and Agidæ, and to elect kings from among persons of the greatest merit. He was going to produce it before the citizens, and to show what the real principles of Lysander were. But Lacratides, a man of sense, and the principal of the *ephori*, kept him from it, by representing, "How wrong it would be to dig Lysander out of his grave, when this oration, which was written in so artful and persuasive a manner, ought rather to be buried with him."

Among the other honours paid to the memory of Lysander, that which I am going to mention is none of the least. Some persons who had contracted themselves to his daughters in his life-time, when they found he died poor, fell off from their engagement. The Spartans fined them for courting the alliance while they had riches in view, and breaking off when they discovered that poverty which was the best proof of Lysander's probity and justice. It seems, at Sparta there was a law which punished, not only those who continued in a state of celibacy, or married too late, but those that married ill; and it was levelled chiefly at persons who married into rich, rather than good

families. Such are the particulars of Lysander's life which history has supplied us with.

SYLLA.

LUCIUS CORNELIUS SYLLA was of a patrician family. One of his ancestors, named Rufinus*, is said to have been consul, but to have fallen under a disgrace more than equivalent to that honour. He was found to have in his possession more than ten pounds of plate, which the law did not allow, and for that was expelled the senate. Hence it was, that his posterity continued in a low and obscure condition; and Sylla himself was born to a very scanty fortune. Even after he was grown up, he lived in hired lodgings, for which he paid but a small consideration; and afterwards he was reproached with it, when he was risen to such opulence as he had no reason to expect. For one day, as he was boasting of the great things he had done in Africa, a person of character made answer, "How canst thou be an honest man, who art master of such a fortune, though thy father left thee nothing?" It seems, though the Romans at that time did not retain their ancient integrity and purity of manners, but were degenerated into luxury and expense, yet they considered it as no less disgraceful to have departed from family poverty, than to have spent a paternal estate. And a long time after, when Sylla had made

* Publius Cornelius Rufinus was twice consul; the first time in the year of Rome four hundred and sixty-three, and the second thirteen years after. He was expelled the senate two years after his second consulship, when Q. Fabricius Luscinus, and Caius Æmilius Papus were censors. Velleius Paterculus tells us, Sylla was the sixth in descent from this Rufinus; which might very well be; for between the first consulship of Rufinus and the first campaign of Sylla there was a space of a hundred and eighty-eight years.

himself absolute, and put numbers to death, a man, who was only the second of his family that was free, being condemned to be thrown down the Tarpeian rock, for concealing a friend of his that was in the proscription, spoke of Sylla in this upbraiding manner—"I am his old acquaintance; we lived long under the same roof: I hired the upper apartment at two thousand sesterces, and he that under me at three thousand." So that the difference between their fortunes was then only a thousand sesterces, which in Attica money is two hundred and fifty drachmas. Such is the account we have of his origin.

As to his figure, we have the whole of it in his statues, except his eyes. They were of a lively blue, fierce and menacing; and the ferocity of his aspect was heightened by his complexion, which was a strong red, interspersed with spots of white. From his complexion, they tell us, he had the name of Sylla*; and an Athenian droll drew the following jest from it:

"Sylla's a mulberry strew'd o'er with meal."

Nor is it foreign to make these observations upon a man, who in his youth, before he emerged from obscurity, was such a lover of drollery, that he spent his time with mimics and jesters, and went with them every length of riot. Nay, when in the height of his power, he would collect the most noted players and buffoons every day, and in a manner unsuitable to his age and dignity, drink and join with them in licentious wit, while business of consequence lay neglected. Indeed, Sylla would never admit of any thing serious at his table; and though at other times a man of business, and rather grave and austere in his manner, he would change instantaneously, whenever he had company, and begin a carousal. So

* Sil or Syl is a yellow kind of earth, which, when burned, becomes red. Hence *Syllaceus Color* in Vitruvius signifies purple.

that to buffoons and dancers he was the most affable man in the world, the most easy of access, and they moulded him just as they pleased.

To this dissipation may be imputed his libidinous attachments, his disorderly and infamous love of pleasure, which stuck by him even in age. One of his mistresses, named Nicopolis, was a courtesan, but very rich. She was so taken with his company and the beauty of his person, that she entertained a real passion for him, and at her death appointed him her heir. His mother-in-law, who loved him as her own son, likewise left him her estate. With these additions to his fortune, he was tolerably provided for.

He was appointed quæstor to Marius in his first consulship, and went over with him into Africa to carry on the war with Jugurtha. In the military department he gained great honour, and, among other things, availed himself of an opportunity to make a friend of Bocchus, king of Numidia. The ambassadors of that prince had just escaped out of the hands of robbers, and were in a very indifferent condition, when Sylla gave them the most humane reception, loaded them with presents, and sent them back with a strong guard.

Bocchus, who for a long time had both hated and feared his son-in-law Jugurtha, had him then at his court. He had taken refuge there after his defeat; and Bocchus, now meditating to betray him, chose rather to let Sylla seize him than to deliver him up himself. Sylla communicated the affair to Marius, and taking a small party with him, set out upon the expedition, dangerous as it was. What, indeed, could be more so, than in hopes of getting another man into his power, to trust himself with a barbarian who was treacherous to his own relations? In fact, when Bocchus saw them at his disposal, and that he was under a necessity to betray either the one or the other, he debated long with himself which should

be the victim. At last, he determined to abide by his first resolution, and gave up Jugurtha into the hands of Sylla.

This procured Marius a triumph; but envy ascribed all the glory of it to Sylla: which Marius in his heart not a little resented. Especially when he found that Sylla, who was naturally fond of fame, and from a low and obscure condition now came to general esteem, let his ambition carry him so far as to give orders for a signet to be engraved with a representation of this adventure, which he constantly used in sealing his letters. The device was, Bocchus delivering up Jugurtha, and Sylla receiving him.

This touched Marius to the quick. However, as he thought Sylla not considerable enough to be the object of envy, he continued to employ him in his wars. Thus, in his second consulship, he made him one of his lieutenants, and in his third gave him the command of a thousand men. Sylla, in these several capacities, performed many important services. In that of lieutenant, he took Copillus, chief of the Tectosagæ, prisoner; and in that of tribune, he persuaded the great and populous nation of the Marsi to declare themselves friends and allies of the Romans. But finding Marius uneasy at his success, and that, instead of giving him new occasions to distinguish himself, he rather opposed his advancement, he applied to Catulus the colleague of Marius.

Catulus was a worthy man, but wanted that vigour which is necessary for action. He therefore employed Sylla in the most difficult enterprises; which opened him a fine field both of honour and power. He subdued most of the barbarians that inhabited the Alps; and in a time of scarcity undertook to procure a supply of provisions; which he performed so effectually, that there was not only abundance in the camp of Catulus, but the overplus served to relieve that of Marius.

Sylla himself writes, that Marius was greatly af-

flicted at this circumstance. From so small and childish a cause did that enmity spring, which afterwards grew up in blood, and was nourished by civil wars and the rage of faction; till it ended in tyranny and the confusion of the whole state. This shows how wise a man Euripides was, and how well he understood the distempers of government, when he called upon mankind to beware of ambition*, as the most destructive of demons to those that worship her.

Sylla by this time thought the glory he had acquired in war sufficient to procure him a share in the administration, and therefore immediately left the camp, to go and make his court to the people. The office he solicited was that of the *city prætorship*, but he failed in the attempt. The reason he assigns is this: the people, he says, knowing the friendship between him and Bocchus, expected, if he was ædile before his prætorship, that he would treat them with magnificent huntings and combats of African wild beasts, and on that account chose other prætors, that he might be forced upon the ædileship. But the subsequent events showed the cause alleged by Sylla not to be the true one. For the year following† he got himself elected prætor, partly by his assiduities, and partly by his money. While he bore that office, he happened to be provoked at Cæsar, and said to him angrily, “I will use *my* authority against you.” Cæsar‡ answered, laughing, “You do well to call it *yours*, for you bought it.”

After his prætorship he was sent into Cappadocia. His pretence for that expedition was the re-establishment of Ariobarzanes; but his real design was to restrain the enterprising spirit of Mithridates, who was gaining himself dominions no less respectable

* Phoenissæ, v. 534.

† The year of Rome six hundred and fifty-seven.

‡ This must have been Sextus Julius Cæsar, who was consul four years after Sylla's prætorship. Caius Julius Cæsar was only four years old when Sylla was prætor.

than his paternal ones. He did not take many troops with him out of Italy, but availed himself of the service of the allies, whom he found well affected to the cause. With these he attacked the Cappadocians, and cut in pieces great numbers of them, and still more of the Armenians, who came to their succour; in consequence of which Gordius was driven out, and Ariobarzanes restored to his kingdom.

During his encampment on the banks of the Euphrates, Orobazus came ambassador to him from Arsaces, king of Parthia. There had as yet been no intercourse between the two nations: and it must be considered as a circumstance of Sylla's good fortune, that he was the first Roman to whom the Parthians applied for friendship and alliance. At the time of audience, he is said to have ordered three chairs, one for Ariobarzanes, one for Orobazus, and another in the middle for himself. Orobazus was afterwards put to death by the king of Parthia, for submitting so far to a Roman. As for Sylla, some commended his lofty behaviour to the barbarians; while others blamed it, as insolent and out of season.

It is reported, that a certain Chalcidian*, in the train of Orobazus, looked at Sylla's face, and observed very attentively the turn of his ideas and the motions of his body. These he compared with the rules of his art, and then declared, "That he must infallibly be one day the greatest of men; and that it was strange, he could bear to be any thing less at present."

At his return, Censorinus prepared to accuse him of extortion, for drawing, contrary to law, vast sums from a kingdom that was in alliance with Rome. He did not, however, bring it to a trial, but dropped the intended impeachment.

The quarrel between Sylla and Marius broke out

* Of Chalcis, the metropolis of Chalcidene in Syria; if Plutarch did not rather write Chaldæan.

afresh on the following occasion. Bocchus, to make his court to the people of Rome, and to Sylla at the same time, was so officious as to dedicate several images of victory in the Capitol, and close by them a figure of Jugurtha in gold, in the form he had delivered him up to Sylla. Marius, unable to digest the affront, prepared to pull them down, and Sylla's friends were determined to hinder it. Between them both the whole city was set in a flame, when the confederate war, which had long lain smothered, broke out, and for the present put a stop to the sedition.

In this great war, which was so various in its fortune, and brought so many mischiefs and dangers upon the Romans, it appeared from the small execution Marius did, that military skill requires a strong and vigorous constitution to second it. Sylla, on the other hand, performed so many memorable things, that the citizens looked upon him as a great general, his friends as the greatest in the world, and his enemies as the most fortunate. Nor did he behave, with respect to that notion, like Timotheus the son of Conon. The enemies of that Athenian ascribed all his success to Fortune, and got a picture drawn, in which he was represented asleep, and Fortune by his side taking cities for him in her net. Upon this he gave way to an indecent passion, and complained that he was robbed of the glory due to his achievements. Nay, afterwards, on his return from a certain expedition, he addressed the people in these terms—"My fellow-citizens, you must acknowledge that in this Fortune has no share." It is said, the goddess piqued herself so far on being revenged on this vanity of Timotheus, that he could never do any thing extraordinary afterwards, but was baffled in all his undertakings, and became so obnoxious to the people, that they banished him.

Sylla took a different course. It not only gave him pleasure to hear his success imputed to Fortune, but he encouraged the opinion, thinking it added an air

of greatness and even divinity to his actions. Whether he did this out of vanity, or from a real persuasion of its truth, we cannot say. However, he writes in his commentaries, "That his instantaneous resolutions, and enterprises executed in a manner different from what he had intended, always succeeded better than those on which he bestowed the most time and forethought." It is plain too from that saying of his, "That he was born rather for fortune than war," that he attributed more to fortune than to valour. In short, he makes himself entirely the creature of Fortune, since he ascribes to her divine influence the good understanding that always subsisted between him and Metellus, a man in the same sphere of life with himself, and his father-in-law. For, whereas he expected to find him a man troublesome in office, he proved on the contrary a quiet and obliging colleague. Add to this, that in the commentaries inscribed to Lucullus, he advises him to depend upon nothing more than that which heaven directed to him in the visions of the night. He tells us further, that when he was sent at the head of an army against the confederates, the earth opened on a sudden near Laverna*; and that there issued out of the chasm, which was very large, a vast quantity of fire, and a flame that shot up to the heavens. The soothsayers being consulted upon it, made answer, "That a person of courage and superior beauty, should take the reins of government into his hands, and suppress the tumults with which Rome was then agitated." Sylla says, he was the man: for his locks of gold were sufficient proof of his beauty, and that he needed not hesitate, after so many great actions, to avow himself a man of courage. Thus much concerning his confidence in the gods.

In other respects he was not so consistent with himself. Rapacious in a high degree, but still more

* In the Salarian way there was a grove and temple consecrated to the goddess Laverna.

liberal ; in preferring or disgracing whom he pleased, equally unaccountable ; submissive to those who might be of service to him, and severe to those who wanted services from him : so that it was hard to say whether he was more insolent or servile in his nature. Such was his inconsistency in punishing, that he would sometimes put men to the most cruel tortures on the slightest grounds, and sometimes overlook the greatest crimes ; he would easily take some persons into favour after the most unpardonable offences, while he took vengeance of others for small and trifling faults by death and confiscation of goods. These things can be no otherwise reconciled, than by concluding that he was severe and vindictive in his temper, but occasionally checked those inclinations, where his own interest was concerned.

In this very war with the confederates, his soldiers despatched, with clubs and stones, a lieutenant of his, named Albinus, who had been honoured with the prætorship ; yet he suffered them, after such a crime, to escape with impunity. He only took occasion from thence to boast, that he should find they would exert themselves more during the rest of the war, because they would endeavour to atone for that offence by extraordinary acts of valour. The censure he incurred on this occasion did not affect him. His great object was the destruction of Marius, and finding that the confederate war was drawing towards an end*, he paid his court to the army, that he might be appointed general against Marius. Upon his return to Rome he was elected consul with Quinctius Pompeius, being then fifty years old, and at the same time he entered into an advantageous marriage with Cæcilia, daughter of Metellus the high-priest. This match occasioned a good deal of popular censure. Sarcastical songs were made upon it : and, according to Livy's account, many of the principal citizens invi-

* In the year of Rome six hundred and sixty-five.

diously thought him unworthy of that alliance, though they had not thought him unworthy of the consulship. This lady was not his first wife, for in the early part of his life he married Ilia, by whom he had a daughter; afterwards he espoused Ælia, and after her Cœlia, whom, on account of her barrenness, he repudiated, without any other marks of disgrace, and dismissed with valuable presents. However, as he soon after married Metella, the dismissal of Cœlia became the object of censure. Metella he always treated with the utmost respect; insomuch that when the people of Rome were desirous that he should recall the exiles of Marius's party, and could not prevail with him, they entreated Metella to use her good offices for them. It was thought, too, that when he took Athens, that city had harder usage, because the inhabitants had jested vilely on Metella from the walls. But these things happened afterwards.

The consulship was now but of small consideration with him in comparison of what he had in view. His heart was fixed on obtaining the conduct of the Mithridatic war. In this respect he had a rival in Marius, who was possessed with an ill-timed ambition and madness for fame, passions which never grow old. Though now unwieldy in his person, and obliged, on account of his age, to give up his share in the expeditions near home, he wanted the direction of foreign wars. This man, watching his opportunity in Rome, when Sylla was gone to the camp to settle some matters that remained unfinished, framed that fatal sedition, which hurt her more effectually than all the wars she had ever been engaged in. Heaven sent prodigies to prefigure it. Fire blazed out of its own accord from the ensign staves, and was with difficulty extinguished. Three ravens brought their young into the city, and devoured them there, and then carried the remains back to their nests. Some rats having gnawed the consecrated gold in a certain temple, the sacristans caught one of them in a trap; where she

brought forth five young ones, and eat three of them. And what was most considerable, one day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, so shrill, and mournful, that it frightened and astonished all the world. The Tuscan sages said it portended a new race of men, and a renovation of the world. For they observed, that there were eight several kinds of men, all different in life and manners: That heaven had allotted each its time, which was limited by the circuit of the great year; and that when one came to a period, and another race was rising, it was announced by some wonderful sign either from earth or from heaven. So that it was evident, at one view, to those who attended to these things, and were versed in them, that a new sort of men was come into the world, with other manners and customs, and more or less the care of the gods than those who preceded them. They added, that in this revolution of ages many strange alterations happened: that divination, for instance, should be held in great honour in some one age, and prove successful in all its predictions, because the Deity afforded pure and perfect signs to proceed by; whereas in another it should be in small repute, being mostly extemporaneous, and calculating future events from uncertain and obscure principles. Such was the mythology of the most learned and respectable of the Tuscan soothsayers. While the senate were attending to their interpretations in the temple of Bellona, a sparrow, in sight of the whole body, brought in a grasshopper in her mouth, and after she had torn it in two, left one part among them, and carried the other off. The diviners declared, they apprehended from this a dangerous sedition and dispute between the town and the country. For the inhabitants of the town are noisy like the grasshopper, and those of the country are domestic beings like the sparrow.

Soon after this Marius got Sulpitius to join him. This man was inferior to none in desperate attempts.

Indeed, instead of inquiring for another more emphatically wicked, you must ask in what instance of wickedness he exceeded himself. He was a compound of cruelty, impudence, and avarice, and he could commit the most horrid and infamous of crimes in cold blood. He sold the freedom of Rome openly to persons that had been slaves, as well as to strangers, and had the money told out upon a table in the *forum*. He had always about him a guard of three hundred men well armed, and a company of young men of the equestrian order, whom he called his anti-senate. Though he got a law made, that no senator should contract debts to the amount of more than two thousand drachmas, yet it appeared at his death that he owed more than three millions. This wretch was let loose upon the people by Marius, and carried all before him by dint of sword. Among other bad edicts which he procured, one was that which gave the command in the Mithridatic war to Marius. Upon this the consuls ordered all the courts to be shut up. But one day as they were holding an assembly before the temple of Castor and Pollux, he set his ruffians upon them, and many were slain. The son of Pompey the consul, who was yet but a youth, was of the number. Pompey concealed himself, and saved his life. Sylla was pursued into the house of Marius, and forced from thence to the *forum*, to revoke the order for the cessation of public business. For this reason Sulpitius, when he deprived Pompey of the consulship, continued Sylla in it, and only transferred the conduct of the war with Mithridates to Marius. In consequence of this, he immediately sent some military tribunes to Nola, to receive the army at the hands of Sylla, and bring it to Marius. But Sylla got before them to the camp, and his soldiers were no sooner acquainted with the commission of those officers than they stoned them to death.

Marius in return dipped his hands in the blood of

Sylla's friends in Rome, and ordered their houses to be plundered. Nothing now was to be seen but hurry and confusion, some flying from the camp to the city, and some from the city to the camp. The senate were no longer free, but under the direction of Marius and Sulpitius. So that when they were informed that Sylla was marching towards Rome, they sent two prætors, Brutus and Servilius, to stop him. As they delivered their orders with some haughtiness to Sylla, the soldiers prepared to kill them; but at last contented themselves with breaking their fasces, tearing off their robes, and sending them away with every mark of disgrace.

The very sight of them, robbed as they were of the ensigns of their authority, spread sorrow and consternation in Rome, and announced a sedition, for which there was no longer either restraint or remedy. Marius prepared to repel force with force. Sylla moved from Nola at the head of six complete legions, and had his colleague along with him. His army, he saw, was ready at the first word to march to Rome, but he was unresolved in his own mind, and apprehensive of the danger. However, upon his offering sacrifice, the soothsayer Posthumius had no sooner inspected the entrails, than he stretched out both his hands to Sylla, and proposed to be kept in chains till after the battle, in order for the worst of punishments, if every thing did not soon succeed entirely to the general's wish. It is said, too, that there appeared to Sylla in a dream, the goddess whose worship the Romans received from the Cappadocians, whether it be the Moon, Minerva, or Bellona. She seemed to stand by him, and put thunder in his hand, and having called his enemies by name one after another, bade him strike them: they fell, and were consumed by it to ashes. Encouraged by this vision, which he related next morning to his colleague, he took his way towards Rome.

When he had reached Picinæ*, he was met by an embassy, that entreated him not to advance in that hostile manner, since the senate had come to a resolution to do him all the justice he could desire. He promised to grant all they asked; and, as if he intended to encamp there, ordered his officers, as usual, to mark out the ground. The ambassadors took their leave with entire confidence in his honour. But as soon as they were gone, he despatched Basillus and Caius Mummius, to make themselves masters of the gate and the wall by the Æsquiline mount. He himself followed with the utmost expedition. Accordingly Basillus and his party seized the gate and entered the city. But the unarmed multitude got upon the tops of the houses, and with stones and tiles drove them back to the foot of the wall. At that moment Sylla arrived, and seeing the opposition his soldiers met with, called out to them to set fire to the houses. He took a flaming torch in his own hands, and advanced before them. At the same time he ordered his archers to shoot fire-arrows at the roofs. Reason had no longer any power over him; passion and fury governed all his motions; his enemies were all he thought of—and in the thirst for vengeance, he made no account of his friends, nor took the least compassion on his relations. Such was the case, when he made his way with fire, which makes no distinction between the innocent and the guilty.

Meanwhile, Marius, who was driven back to the temple of Vesta, proclaimed liberty to the slaves that would repair to his standard. But the enemy pressed on with so much vigour, that he was forced to quit the city.

Sylla immediately assembled the senate, and got Marius, and a few others, condemned to death. The

* There being no place between Nola and Rome called Picinæ, Lubinus thinks we should read Pictæ, which was a place of public entertainment about twenty-five miles from the capital. Strabo and Antoninus (in his Itinerary) mention it as such.

tribune Sulpitius, who was of the number, was betrayed by one of his own slaves, and brought to the block. Sylla gave the slave his freedom, and then had him thrown down the Tarpeian rock. As for Marius, he set a price upon his head; in which he behaved neither with gratitude nor good policy, since he had not long before fled into the house of Marius, and put his life in his hands, and yet was dismissed in safety. Had Marius, instead of letting him go, given him up to Sulpitius, who thirsted for his blood, he might have been absolute master of Rome. But he spared his enemy; and a few days after, when there was an opportunity for his return, met not with the same generous treatment.

The senate did not express the concern which this gave them. But the people openly and by facts showed their resentment and resolution to make reprisals. For they rejected his nephew Nonius, who relied on his recommendation, and his fellow-candidate Servius, in an ignominious manner, and appointed others to the consulship, whose promotion they thought would be most disagreeable to him. Sylla pretended great satisfaction at the thing, and said, "He was quite happy to see the people by his means enjoy the liberty of proceeding as they thought proper." Nay, to obviate their hatred, he proposed Lucius Cinna, who was of the opposite faction, for consul, but first laid him under the sanction, of a solemn oath, to assist him in all his affairs. Cinna went up to the Capitol with a stone in his hand. There he swore before all the world, to preserve the friendship between them inviolable, adding this imprecation, "If I be guilty of any breach of it, may I be driven from the city, as this stone is from my hand!" at the same time he threw the stone upon the ground. Yet, as soon as he had entered upon his office, he began to raise new commotions, and set up an impeachment against Sylla, of which Verginius, one of the tribunes, was to be the manager. But

Sylla left both the manager and the impeachment behind him, and set forward against Mithridates.

About the time that Sylla set sail from Italy, Mithridates, we are told, was visited with many ill presages at Pergamus. Among the rest an image of Victory, bearing a crown, which was contrived to be let down by a machine, broke just as it was going to put the crown upon his head, and the crown itself was dashed to pieces upon the floor of the theatre. The people of Pergamus were seized with astonishment, and Mithridates felt no small concern, though his affairs then prospered beyond his hopes. For he had taken Asia from the Romans, and Bithynia and Cappadocia from their respective kings, and was set down in quiet at Pergamus, disposing of rich governments and kingdoms among his friends at pleasure. As for his sons, the eldest governed in peace the ancient kingdoms of Pontus and Bosphorus, extending as far as the deserts above the Mæotic lake: the other, named Ariarathes, was subduing Thrace and Macedonia with a great army. His generals with their armies were reducing other considerable places. The principal of these was Archelaus, who commanded the seas with his fleet, was conquering the Cyclades, and all the other islands within the bay of Malea, and was master of Eubœa itself. He met, indeed, with some check at Chæronea. There Brutius Sura, lieutenant to Sentius who commanded in Macedonia, a man distinguished by his courage and capacity, opposed Archelaus, who was overflowing Bœotia like a torrent, defeated him in three engagements near Chæronea, and confined him again to the sea. But, as Lucius Lucullus came and ordered him to give place to Sylla, to whom that province, and the conduct of the war there, were decreed, he immediately quitted Bœotia, and returned to Sentius, though his success was beyond all that he could have flattered himself with, and Greece was ready to declare again for the Romans, on account of his valour and con-

duct. It is true, these were the most shining actions of Brutius's life.

When Sylla was arrived, the cities sent ambassadors with an offer of opening their gates to him. Athens alone was held by its tyrant Aristion for Mithridates. He therefore attacked it with the utmost vigour, invested the Piræus, brought up all sorts of engines, and left no kind of assault whatever unattempted. Had he waited a while, he might without the least danger have taken the upper town, which was already reduced by famine to the last extremity. But his haste to return to Rome, where he apprehended some change in affairs to his prejudice, made him run every risk, and spare neither men nor money, to bring this war to a conclusion. For, besides his other warlike equipage, he had ten thousand yoke of mules, which worked every day at the engines. As wood began to fail, by reason of the immense weights which broke down his machines, or their being burned by the enemy, he cut down the sacred groves. The shady walks of the Academy and the Lycœum in the suburbs fell before his axe. And as the war required vast sums of money to support it, he scrupled not to violate the holy treasures of Greece, but took from Epidaurus, as well as Olympia, the most beautiful and precious of their gifts. He wrote also to the Amphictyones at Delphi, "That it would be best for them to put the treasures of Apollo in his hands: for either he would keep them safer than they could; or, if he applied them to his own use, would return the full value." Caphis the Phocian, one of his friends, was sent upon this commission, and ordered to have every thing weighed to him.

Caphis went to Delphi, but was loth to touch the sacred deposits, and lamented to the Amphictyones the necessity he was under with many tears. Some said, they heard the sound of the lyre in the inmost sanctuary; and Caphis, either believing it, or willing

to strike Sylla with a religious terror, sent him an account of it. But he wrote back in a jesting way, "That he was surprised Caphis should not know that music was the voice of joy, and not of resentment. He might, therefore, boldly take the treasures, since Apollo gave him them with the utmost satisfaction."

These treasures were carried off, without being seen by many of the Greeks. But, of the royal offering, there remained a silver urn, which being so large and heavy, that no carriage could bear it, the Amphictyones were obliged to cut it in pieces. At sight of this, they called to mind, one while Flaminius and Manius Acilius, and another while Paulus Æmilius; one of which having driven Antiochus out of Greece, and the other subdued the kings of Macedonia, not only kept their hands from spoiling the Grecian temples, but expressed their regard and reverence for them by adding new gifts. Those great men, indeed, were legally commissioned, and their soldiers were persons of sober minds, who had learned to obey their generals without murmuring. The generals, with the magnanimity of kings, exceeded not private persons in their expenses, nor brought upon the state any charge but what was common and reasonable. In short, they thought it no less disgrace to flatter their own men, than to be afraid of the enemy. But the commanders of these times raised themselves to high posts by force, not by merit; and as they wanted soldiers to fight their countrymen, rather than any foreign enemies, they were obliged to treat them with great complaisance. While they thus bought their service, at the price of ministering to their vices, they were not aware that they were selling their country; and making themselves slaves to the meanest of mankind, in order to command the greatest and the best. This banished Marius from Rome, and afterwards brought him back against Sylla. This made Cinna dip his hands in

the blood of Octavius, and Fimbria the assassin of Flaccus.

Sylla opened one of the first sources of this corruption. For, to draw the troops of other officers from them, he lavishly supplied the wants of his own. Thus, while by one and the same means he was inviting the former to desertion, and the latter to luxury, he had occasion for infinite sums, and particularly in this siege. For his passion for taking Athens was irresistibly violent: whether it was, that he wanted to fight against that city's ancient renown, of which nothing but the shadow now remained; or whether he could not bear the scoffs and taunts, with which Aristion, in all the wantonness of ribaldry, insulted him and Metella from the walls.

The composition of this tyrant's heart was insolence and cruelty. He was the sink of all the follies and vices of Mithridates. Poor Athens, which had got clear of innumerable wars, tyrannies, and seditions, perished at last by this monster, as by a deadly disease. A bushel of wheat was now sold there for a thousand drachmas. The people eat not only the herbs and roots that grew about the citadel, but sodden leather and oil bags; while he was indulging himself in riotous feasts and dancing in the day-time, or mimicking and laughing at the enemy. He let the sacred lamp of the goddess go out for want of oil; and when the principal priestess sent to ask him for half a measure of barley, he sent her that quantity of pepper. The senators and priests came to entreat him to take compassion on the city, and capitulate with Sylla, but he received them with a shower of arrows. At last, when it was too late, he agreed with much difficulty to send two or three of the companions of his riots to treat of peace. These, instead of making any proposals that tended to save the city, talked in a lofty manner about Theseus, and Eumolpus, and the conquest of the Medes; which provoked Sylla to say, "Go, my noble souls, and take back

your fine speeches with you. For my part, I was not sent to Athens to learn its antiquities, but to chastise its rebellious people."

In the meantime, Sylla's spies heard some old men, who were conversing together in the Ceramicus, blame the tyrant for not securing the wall near the Heptachalcos, which was the only place not impregnable. They carried this news to Sylla; and he, far from disregarding it, went by night to take a view of that part of the wall, and found that it might be scaled. He then set immediately about it; and he tells us in his Commentaries, that Marcus Teius* was the first man who mounted the wall. Teius there met with an adversary, and gave him such a violent blow on the skull that he broke his sword; notwithstanding which he stood firm and kept his place.

Athens†, therefore, was taken, as the old men had foretold. Sylla, having levelled with the ground all that was between the Piræan gate and that called the Sacred, entered the town at midnight, in a manner the most dreadful that can be conceived. All the trumpets and horns sounded, and were answered by the shouts and clang of the soldiers, let loose to plunder and destroy. They rushed along the streets with drawn swords, and horrible was the slaughter they made. The number of the killed could not be computed; but we may form some judgment of it, by the quantity of ground which was overflowed with blood. For, besides those that fell in other parts of the city, the blood that was shed in the market-place only, covered all the Ceramicus as far as Dipylus. Nay, there are several who assure us, it ran through the gates, and overspread the suburbs.

But though such numbers were put to the sword, there were as many who laid violent hands upon themselves, in grief for their sinking country. What re-

* Probably it should be Ateius. In the life of Crassus one Ateius is mentioned as a tribune of the people.

† Athens was taken 84 years before the birth of Christ.

duced the best men among them to this despair of finding any mercy or moderate terms for Athens, was the well-known cruelty of Sylla. Yet partly by the intercession of Midias and Calliphon, and the exiles who threw themselves at his feet, partly by the entreaties of the senators who attended him in that expedition, and being himself satiated with blood besides, he was at last prevailed upon to stop his hand; and, in compliment to the ancient Athenians, he said, "He forgave the many for the sake of the few, the living for the dead."

He tells us in his Commentaries, that he took Athens on the calends of March, which falls in with the new moon in the month Anthesterion; when the Athenians were performing many rites in memory of the destruction of the country by water; for the deluge was believed to have happened about that time of the year*.

The city thus taken, the tyrant retired into the citadel, and was besieged there by Curio, to whom Sylla gave that charge. He held out a considerable time, but at last was forced to surrender for want of water. In this the hand of Heaven was very visible. For the very same day and hour that Aristion was brought out, the sky, which before was perfectly serene, grew black with clouds, and such a quantity of rain fell, as quite overflowed the citadel. Soon after this, Sylla made himself master of the Piræus; the most of which he laid in ashes, and among the rest, that admirable work, the arsenal, built by Philo.

During these transactions, Taxiles, Mithridates's general, came down from Thrace and Macedonia, with a hundred thousand foot, ten thousand horse, and fourscore and ten chariots armed with scythes, and sent to desire Archelaus to meet him there. Archelaus had then his station at Munychia, and nei-

* The deluge of Ogyges happened in Attica near seventeen hundred years before.

ther chose to quit the sea, nor yet fight the Romans, but was persuaded his point was to protract the war, and to cut off the enemy's convoys. Sylla saw better than he the distress he might be in for provisions, and therefore moved from that barren country, which was scarce sufficient to maintain his troops in time of peace, and led them into Bœotia. Most people thought this an error in his counsels, to quit the rocks of Attica, where horse could hardly act, and to expose himself on the large and open plains of Bœotia, when he knew the chief strength of the barbarians consisted in cavalry and chariots. But to avoid hunger and famine, he was forced, as we have observed, to hazard a battle. Besides, he was in pain for Hortensius, a man of a great and enterprising spirit, who was bringing him considerable reinforcement from Thessaly, and was watched by the barbarians in the straits. These were the reasons which induced Sylla to march into Bœotia. As for Hortensius, Caphis, a countryman of ours, led him another way, and disappointed the barbarians. He conducted him by mount Parnassus to Tithora, which is now a large city, but was then only a fort situated on the brow of a steep precipice, where the Phocians of old took refuge, when Xerxes invaded their country. Hortensius, having pitched his tents there, in the day-time kept off the enemy: and in the night made his way down the broken rocks to Patronis, where Sylla met him with all his forces.

Thus united, they took possession of a fertile hill, in the middle of the plains of Elateia, well sheltered with trees, and watered at the bottom. It is called Philobœotus, and is much commended by Sylla for the fruitfulness of its soil and its agreeable situation. When they were encamped, they appeared to the enemy no more than an handful. They had not indeed above fifteen hundred horse, and not quite fifteen thousand foot. The other generals in a manner forced Archelaus upon action; and when they came

to put their forces in order of battle, they filled the whole plain with horses, chariots, bucklers, and targets. The clamour and hideous roar of so many nations, ranked thick together, seemed to rend the sky; and the pomp and splendour of their appearance was not without its use in exciting terror. For the lustre of their arms, which were richly adorned with gold and silver, and the colours of their Median and Scythian vests, intermixed with brass and polished steel, when the troops were in motion, kindled the air with an awful flame like that of lightning.

The Romans, in great consternation, shut themselves up within their trenches. Sylla could not with all his arguments remove their fears; and, as he did not choose to force them into the field in this dispirited condition, he sat still, and bore, though with great reluctance, the vain boasts and insults of the barbarians. This was of more service to him than any other measure he could have adopted. The enemy, who held him in great contempt, and were not before very obedient to their own generals, by reason of their number, now forgot all discipline; and but few of them remained within their intrenchments.—Invited by rapine and plunder, the greatest part had dispersed themselves, and were got several days' journey from the camp. In these excursions, it is said, they ruined the city of Panopea, sacked Lebadia, and pillaged a temple where oracles were delivered, without orders from any one of their generals.

Sylla, full of sorrow and indignation to have these cities destroyed before his eyes, was willing to try what effect labour would have upon his soldiers. He compelled them to dig trenches, to draw the Cephissus from its channel, and made them work at it without intermission; standing inspector himself, and severely punishing all whom he found remiss. His view in this was to tire them with labour, that they might give the preference to danger; and it answered the

end he proposed. On the third day of their drudgery, as Sylla passed by, they called out to him to lead them against the enemy. Sylla said, "It is not any inclination to fight, but an unwillingness to work, that puts you upon this request. If you really want to come to an engagement, go, sword in hand, and seize that post immediately." At the same time he pointed to the place, where had formerly stood the citadel of the Paropotamians; but all the buildings were now demolished, and there was nothing left but a craggy and steep mountain, just separated from mount Edylium by the river Assus, which at the foot of the mountain falls into the Cephisus. The river growing very rapid by this confluence, makes the ridge a safe place for an encampment. Sylla seeing those of the enemy's troops called Chalcaspides, hastening to seize that post, wanted to gain it before them, and by availing himself of the present spirit of his men, he succeeded. Archelaus, upon this disappointment, turned his arms against Chæronea; the inhabitants, in consequence of their former connexions with Sylla, entreated him not to desert the place; upon which he sent along with them the military tribune Gabinius with one legion. The Chæroneans, with all their ardour to reach the city, did not arrive sooner than Gabinius: Such was his honour, when engaged in their defence, that it even eclipsed the zeal of those who implored his assistance. Juba tells us, that it was not Gabinius but Ericius*, who was despatched on this occasion. In this critical situation, however, was the city of Chæronea.

The Romans now received from Lebadia and the cave of Trophonius very agreeable accounts of oracles, that promised victory. The inhabitants of that country tell us many stories about them; but what Sylla himself writes, in the tenth book of his Com-

* It is probable, it should be read Hirtius; for so some manuscripts have it, where the same person is mentioned again afterwards.

mentaries, is this: Quintus Titius, a man of some note among the Romans employed in Greece, came to him one day after he had gained the battle of Chæroneia, and told him, that Trophonius foretold another battle to be fought shortly in the same place, in which he should likewise prove victorious. After him, came a private soldier of his own, with a promise from heaven of the glorious success that would attend his affairs in Italy. Both agreed as to the manner in which these prophecies were communicated: they said the deity that appeared to them, both in beauty and majesty, resembled the Olympian Jupiter.

When Sylla had passed the Assus, he encamped under mount Edylium, over against Archelaus, who had strongly intrenched himself between Acontium and Edylium, near a place called Assia. That spot of ground bears the name of Archelaus to this day. Sylla passed one day without attempting any thing. The day following, he left Muræna with a legion and two cohorts, to harass the enemy, who were already in some disorder, while he himself went and sacrificed on the banks of the Cephissus. After the ceremony was over he proceeded to Chæroneia, to join the forces there, and to take a view of Thurium, a post which the enemy had gained before him. This is a craggy eminence, running up gradually to a point, which we express in our language by the term *Orthopagus*. At the foot of it runs the river Morius*, and by it stands the temple of Apollo Thurius. Apollo is so called from Thuro the mother of Cheron, who, as history informs us, was the founder of Chæroneia. Others say, that the heifer which the Pythian Apollo appointed Cadmus for his guide, first presented herself there, and that the place was thence named Thurium; for the Phœnicians call a heifer *Thor*.

As Sylla approached Chæroneia, the tribune who

* This river is afterwards called *Molus*; but which is the right reading is uncertain.

had the city in charge, led out his troops to meet him, having himself a crown of laurel in his hands. Just as Sylla received them, and began to animate them to the intended enterprise, Homoloicus and Anaxidamus, two Chæroneans, addressed him, with a promise to cut off the corps that occupied Thurium, if he would give them a small party to support them in the attempt. For there was a path which the barbarians were not apprized of, leading from a place called Petrochus, by the temple of the Muses, to a part of the mountain that overlooked them; from whence it was easy either to destroy them with stones, or drive them down into the plain. Sylla finding the character of these men for courage and fidelity supported by Gabinus, ordered them to put the thing in execution. Meantime he drew up his forces, and placed the cavalry in the wings; taking the right himself, and giving the left to Muræna. Gallus* and Hortensius, his lieutenants, commanded a body of reserve in the rear, and kept watch upon the heights, to prevent their being surrounded. For it was easy to see that the enemy were preparing with their wings, which consisted of an infinite number of horse, and all their light-armed foot, troops that could move with great agility, and wind away at pleasure, to take a circuit, and quite enclose the Roman army.

In the meantime, the two Chæroneans, supported, according to Sylla's order, by a party commanded by Ericus, stole unobserved up Thurium, and gained the summit. As soon as they made their appearance, the barbarians were struck with consternation, and sought refuge in flight; but in the confusion many of them perished by means of each other. For, unable to find any firm footing, as they moved down the steep mountain, they fell upon the spears of those that were next before them, or else pushed them down the

* Guarin. after Appian's *Mithrid.* reads *Galba*. And so it is in several manuscripts. Dacier proposes to read *Balbus*, which name occurs afterwards.

precipice. All this while the enemy were pressing upon them from above, and galling them behind; insomuch that three thousand men were killed upon Thurium. As to those who got down, some fell into the hands of Muræna, who met them in good order, and easily cut them in pieces; others who fled to the main body, under Archelaus, wherever they fell in with it, filled it with terror and dismay; and this was the thing that gave the officers most trouble, and principally occasioned the defeat. Sylla, taking advantage of their disorder, moved with such vigour and expedition to the charge, that he prevented the effect of the armed chariots. For the chief strength of those chariots consists in the course they run, and in the impetuosity consequent upon it; and if they have but a short compass, they are as insignificant as arrows sent from a bow not well drawn. This was the case at present with respect to the barbarians. Their chariots moved at first so slow, and their attacks were so lifeless, that the Romans clapped their hands, and received them with the utmost ridicule. They even called for fresh ones, as they used to do in the Hippodrome at Rome.

Upon this, the infantry engaged. The barbarians, for their part, tried what the long pikes would do; and, by locking their shields together, endeavoured to keep themselves in good order. As for the Romans, after their spears had had all the effect that could be expected from them, they drew their swords, and met the cimeters of the enemy with a strength which a just indignation inspires. For Mithridates's generals had brought over fifteen thousand slaves upon a proclamation of liberty, and placed them among the heavy-armed infantry. On which occasion, a certain centurion is said thus to have expressed himself—“Surely these are the *Saturnalia*; for we never saw slaves have any share of liberty at another time.” However, as their ranks were so close, and their file so deep, that they could not easily be broken; and as

they exerted a spirit which could not be expected from them, they were not repulsed and put in disorder till the archers and slingers of the second line discharged all their fury upon them.

Archelaus was now extending his right wing, in order to surround the Romans, and Hortensius, with the cohorts under his command, pushed down to take him in flank. But Archelaus, by a sudden manœuvre, turned against him with two thousand horse whom he had at hand, and by little and little drove him towards the mountains; so that being separated from the main body, he was in danger of being quite hemmed in by the enemy. Sylla, informed of this, pushed up with his right wing, which had not yet engaged, to the assistance of Hortensius. On the other hand, Archelaus, conjecturing, from the dust that flew about, the real state of the case, left Hortensius, and hastened back to the right of the Roman army, from whence Sylla had advanced, in hopes of finding it without a commander.

At the same time Taxiles led on the *Chalcaspides* against Muræna, so that shouts were set up on both sides, which were re-echoed by the neighbouring mountains. Sylla now stopped to consider which way he should direct his course. At length, concluding to return to his own post, he sent Hortensius with four cohorts to the assistance of Muræna, and himself with the fifth made up to his right wing with the utmost expedition. He found that without him it kept a good countenance against the troops of Archelaus; but as soon as he appeared, his men made such prodigious efforts, that they routed the enemy entirely, and pursued them to the river and mount Acontium.

Amidst this success, Sylla was not unmindful of Muræna's danger, but hastened with a reinforcement to that quarter. He found him, however, victorious, and therefore had nothing to do but join in the pursuit. Great numbers of the barbarians fell in the field of battle, and still greater as they were endeavour-

ing to gain their intrenchments; so that out of so many myriads only ten thousand men reached Chalcis. Sylla says, he missed only fourteen of his men, and two of these came up in the evening. For this reason he inscribed his trophies *to Mars, to Victory, and Venus*, to shew that he was no less indebted to good fortune, than to capacity and valour, for the advantages he had gained. The trophy I am speaking of was erected for the victory won on the plain, where the troops of Archelaus began to give way, and to fly to the river Molus. The other trophy upon the top of Thurium, in memory of their getting above the barbarians, was inscribed in Greek characters *to the valour of Homoloichus and Anaxidamas*.

He exhibited games on this occasion at Thebes, in a theatre erected for that purpose near the fountain of *Œdipus**. But the judges were taken from other cities of Greece, by reason of the implacable hatred he bore the Thebans. He deprived them of half their territories, which he consecrated to the Pythian Apollo and the Olympian Jupiter; leaving orders that out of their revenues the money should be repaid which he had taken from their temples.

After this, he received news that Flaccus, who was of the opposite faction, was elected consul, and that he was bringing a great army over the Ionian, in pretence against Mithridates, but in reality against him. He therefore marched into Thessaly to meet him. However, when he was arrived at Melitea, intelligence was brought him from several quarters, that the countries behind him were laid waste by another army of the king's, superior to the former. Dorylaus was arrived at Chalcis with a large fleet, which brought over eighty thousand men, of the best equipped and best disciplined troops of Mithridates. With these he entered Bœotia, and made himself master of

* Pausanias tells us this fountain was so called, because *Œdipus* there washed off the blood he was stained with in the murder of his father.

the country, in hopes of drawing Sylla to a battle. Archelaus remonstrated against that measure, but Dorylaus was so far from regarding him, that he scrupled not to assert, that so many myriads of men could not have been lost without treachery. But Sylla soon turned back, and showed Dorylaus how prudent the advice was which he had rejected, and what a proper sense its author had of the Roman valour. Indeed, Dorylaus himself, after some slight skirmishes with Sylla at Tilphosium, was the first to agree that action was not the thing to be pursued any longer, but that the war was to be spun out, and decided at last by dint of money.

However, the plain of Orchomenus, where they were encamped, being most advantageous for those whose chief strength consisted in cavalry, gave fresh spirits to Archelaus. For of all the plains of Bœotia the largest and most beautiful is this, which, without either tree or bush, extends itself from the gates of Orchomenus to the fens in which the river Melas loses itself. That river rises under the walls of the city just mentioned, and is the only Grecian river which is navigable from its source. About the summer solstice it overflows like the Nile, and produces plants of the same nature; only they are meagre and bear but little fruit. Its course is short, great part of it soon stopping in those dark and muddy fens. The rest falls into the river Cephissus, about the place where the water is bordered with such excellent canes for flutes.

The two armies being encamped opposite each other, Archelaus attempted not any thing. But Sylla began to cut trenches in several parts of the field, that he might, if possible, drive the enemy from the firm ground, which was so suitable for cavalry, and force them upon the morasses. The barbarians could not bear this, but upon the first signal from their generals, rode up at full speed, and handled the labourers so rudely, that they all dispersed.

The corps too, designed to support them, was put to flight. Sylla that moment leaped from his horse, seized one of the ensigns, and pushed through the middle of the fugitives towards the enemy, crying out, "Here, Romans, is the bed of honour I am to die in. Do you, when you are asked where you betrayed your general, remember to say, it was at Orchomenus." These words stopped them in their flight: besides, two cohorts came from the right wing to his assistance, and at the head of this united corps he repulsed the enemy.

Sylla then drew back a little, to give his troops some refreshment; after which he brought them to work again, intending to draw a line of circumvallation round the barbarians. Hereupon, they returned in better order than before. Diogenes, son-in-law to Archelaus, fell gloriously as he was performing wonders on the right. Their archers were charged so close by the Romans, that they had not room to manage their bows, and therefore took a quantity of arrows in their hands, which they used instead of swords, and with them killed several of their adversaries. At last, however, they were broken and shut up in their camp, where they passed the night in great misery, on account of their dead and wounded. Next morning Sylla drew out his men to continue the trench; and as numbers of the barbarians came out to engage him, he attacked and routed them so effectually, that, in the terror they were in, none stood to guard the camp, and he entered it with them.—The fens were then filled with the blood of the slain, and the lake with dead bodies; insomuch that even now many of the weapons of the barbarians, bows, helmets, fragments of iron breast-plates, and swords, are found buried in the mud, though it is almost two hundred years since the battle. Such is the account we have of the actions at Chæronea and Orchomenus.

Meanwhile Cinna and Carbo behaved with so

much rigour and injustice at Rome to persons of the greatest distinction, that many, to avoid their tyranny, retired to Sylla's camp, as to a safe harbour; so that in a little time he had a kind of senate about him. Metella, with much difficulty, stole from Rome with his children, and came to tell him, that his enemies had burned his house and all his villas, and to entreat him to return home, where his help was so much wanted. He was much perplexed in his deliberations, neither choosing to neglect his afflicted country, nor knowing how to go and leave such an important object as the Mithridatic war in so unfinished a state, when he was addressed by a merchant of Delium, called Archelaus, on the part of the general of that name, who wanted to sound him about an accommodation, and to treat privately of the conditions of it.

Sylla was so charmed with the thing, that he hastened to a personal conference with the general. Their interview was on the sea-coast near Delium, where stands a celebrated temple of Apollo. Upon their meeting, Archelaus proposed that Sylla should quit the Asiatic and Pontic expedition, and turn his whole attention to the civil war, engaging on the king's behalf to supply him with money, vessels, and troops. Sylla proposed in answer, that Archelaus should quit the interest of Mithridates, be appointed king in his place, assume the title of an ally to the Romans, and put the king's shipping in his hands. When Archelaus expressed his detestation of this treachery, Sylla thus proceeded: "Is it possible, then, that you, Archelaus, a Cappadocian, the slave, or, if you please, the friend of a barbarous king, should be shocked at a proposal, which, however in some respects exceptionable, must be attended with the most advantageous consequences? Is it possible that to me, the Roman general, to Sylla, you should take upon you to talk of treachery?—As if you were not that same Archelaus, who at Chæronea fled with a handful of men, the poor remains of an hundred

and twenty thousand, who hid himself two days in the marshes of Orchomenus, and left the roads of Bœotia blocked up with heaps of dead bodies.”—Upon this Archelaus had recourse to entreaty, and begged at last a peace for Mithridates. This was allowed upon certain conditions—Mithridates was to give up Asia and Paphlagonia, cede Bithynia to Nicomedes, and Cappadocia to Ariobarzanes. He was to allow the Romans two thousand talents to defray the expense of the war, besides seventy armed galleys fully equipped. Sylla, on the other hand, was to secure Mithridates in the rest of his dominions, and procure him the title of friend and ally to the Romans.

These conditions being accepted and negotiated, Sylla returned through Thessaly and Macedonia towards the Hellespont. Archelaus, who accompanied him, was treated with the greatest respect, and when he happened to fall sick at Larissa, Sylla halted there for some time, and showed him all the attention he could have paid to his own general officers, or even to his colleague himself. This circumstance rendered the battle of Chæronea a little suspected, as if it had been gained by unfair means; and what added to the suspicion, was the restoring of all the prisoners of Mithridates, except Aristion, the avowed enemy of Archelaus, who was taken off by poison. But what confirmed the whole, was the cession of ten thousand acres in Eubœa to the Cappadocian, and the title that was given him of friend and ally to the Romans. Sylla, however, in his Commentaries, obviates all these censures.

During his stay at Larissa, he received an embassy from Mithridates, entreating him not to insist upon his giving up Paphlagonia, and representing that the demand of shipping was inadmissible. Sylla heard these remonstrances with indignation—“What,” said he, “does Mithridates pretend to keep Paphlagonia, and refuse to send the vessels I demanded? Mith-

ridates, whom I should have expected to entreat me on his knees that I would spare that right hand which had slain so many Romans—But I am satisfied that, when I return to Asia, he will change his style. While he resides at Pergamus, he can direct at ease the war he has not seen.” The ambassadors were struck dumb with his indignant answer, while Archelaus endeavoured to sooth and appease the anger of Sylla, by every mitigating expression and bathing his hand with his tears. At length he prevailed on the Roman general to send him to Mithridates, assuring him that he would obtain his consent to all the articles, or perish in the attempt.

Sylla upon this assurance dismissed him, and invaded Media, where he committed great depredations, and then returned to Macedonia. He received Archelaus at Philippi, who informed him that he had succeeded perfectly well in his negociation, but that Mithridates was extremely desirous of an interview. His reason for it was this: Fimbria, who had slain the consul Flaccus, one of the heads of the opposite faction, and defeated the king’s generals, was now marching against Mithridates himself. Mithridates, alarmed at this, wanted to form a friendship with Sylla.

Their interview was at Dardanus in the country of Troas. Mithridates came with two hundred galleys, an army of twenty thousand foot, six thousand horse, and a great number of armed chariots. Sylla had no more than four cohorts and two hundred horse. Mithridates came forward, and offered him his hand, but Sylla first asked him, “Whether he would stand to the conditions that Archelaus had settled with him?” The king hesitated upon it, and Sylla then said, “It is for petitioners to speak first, and for conquerors to hear in silence?” Mithridates then began a long harangue, in which he endeavoured to apologize for himself, by throwing the blame partly upon the gods and partly upon the Romans. At length

Sylla interrupted him—"I have often," said he, "heard that Mithridates was a good orator, but now I know it by experience, since he has been able to give a colour to such unjust and abominable deeds." Then he set forth in bitter terms, and in such a manner as could not be replied to, the king's shameful conduct, and in conclusion asked him again, "Whether he would abide by the conditions settled with Archelaus?" Upon his answering in the affirmative, Sylla took him in his arms and saluted him. Then he presented to him the two kings Ariobarzanes and Nicomedes, and reconciled them to each other.

Mithridates, having delivered up to him seventy of his ships, and five hundred archers, sailed back to Pontus. Sylla perceived that his troops were much offended at the peace: they thought it an insufferable thing, that a prince who, of all the kings in the universe, was the bitterest enemy to Rome; who had caused an hundred and fifty thousand Romans to be murdered in Asia in one day, should go off with the wealth and spoils of Asia, which he had been plundering and oppressing full four years. But he excused himself to them by observing, that they should never have been able to carry on the war against both Fimbria and Mithridates, if they had joined their forces.

From thence he marched against Fimbria, who was encamped at Thyatira; and having marked out a camp very near him, he began upon the intrenchment. The soldiers of Fimbria came out in their vests, and saluted those of Sylla, and readily assisted them in their work. Fimbria seeing this desertion, and withal dreading Sylla as an implacable enemy, despatched himself upon the spot.

Sylla laid a fine upon Asia of twenty thousand talents; and beside this, the houses of private persons were ruined by the insolence and disorder of the soldiers he quartered upon them. For he commanded every householder to give the soldier who lodged with him sixteen drachmas a day, and to pro-

vide a supper for him and as many friends as he chose to invite. A centurion was to have fifty drachmas a day, and one dress to wear within doors, and another in public.

These things settled, he set sail from Ephesus with his whole fleet, and reached the harbour of Piræus the third day. At Athens he got himself initiated in the mysteries of Ceres, and from that city he took with him the library of Apellicon the Teian, in which were most of the works of Aristotle and Theophrastus, books at that time not sufficiently known to the world. When they were brought to Rome, it is said that Tyrannio the grammarian prepared many of them for publication, and that Andronicus the Rhodian, getting the manuscripts by his means, did actually publish them, together with those indexes that are now in every body's hands. The old Peripatetics appear indeed to have been men of curiosity and erudition; but they had neither met with many of Aristotle's and Theophrastus's books, nor were those they did meet with correct copies; because the inheritance of Neleus the Scepsian, to whom Theophrastus left his works, fell into mean and obscure hands.

During Sylla's stay at Athens, he felt a painful numbness in his feet, which Strabo calls the *lispings of the gout*. This obliged him to sail to Ædepsus, for the benefit of the warm baths, where he lounged away the day with mimics and buffoons and all the train of Bacchus. One day, as he was walking by the sea-side, some fishermen presented him with a curious dish of fish. Delighted with the present, he asked the people of what country they were, and when he heard they were Alæans, "What," said he, "are any of the Alæans alive?" for in pursuance of his victory at Orchomenus, he had razed three cities of Bœotia, Anthedon, Larymna, and Alææ. The poor men were struck dumb with fear; but he told them, with a smile, "They might go away quite happy, for they had brought very respectable mediators with

them." The Alæans tell us, that from that time they took courage, and re-established themselves in their old habitations.

Sylla, now recovered, passed through Thessaly and Macedonia to the sea, intending to cross over from Dyrrachium to Brundusium with a fleet of twelve hundred sail. In that neighbourhood stands Apollonia, near which is a remarkable spot of ground called Nymphæum*. The lawns and meadows are of incomparable verdure, though interspersed with springs from which continually issues fire. In this place, we are told, a satyr was taken asleep, exactly such as statuaries and painters represent to us. He was brought to Sylla, and interrogated in many languages who he was; but he uttered nothing intelligible; his accent being harsh and inarticulate, something between the neighing of a horse and the bleating of a goat. Sylla was shocked with his appearance, and ordered him to be taken out of his presence.

When he was upon the point of embarking with his troops, he began to be afraid, that as soon as they reached Italy, they would disperse and retire to their respective cities. Hereupon they came to him of their own accord, and took an oath that they would stand by him to the last, and not wilfully do any damage to Italy. And as they saw he would want large sums of money, they went and collected each as much as they could afford, and brought it him. He did not, however, receive their contribution, but having thanked them for their attachment, and encouraged them to hope the best, he set sail. He had to go, as he himself tells us, against fifteen generals of the other party, who had under them no less than two

* In this place the nymphs had an oracle, of the manner of consulting which Dion (l. 41.) tells us several ridiculous stories. Strabo, speaking of it in his seventh book, tells us the Nymphæum is a rock, out of which issues fire, and that beneath it flows streams of flaming bitumen.

hundred and fifty cohorts. But heaven gave him evident tokens of success. He sacrificed immediately upon his landing at Tarentum, and the liver of the victim had the plain impression* of a crown of laurel, with two strings hanging down. A little before his passage, there were seen in the day-time upon Mount Hephæum† in Campania, two great he-goats engaged, which used all the movements that men do in fighting. The phenomenon raised itself by degrees from the earth into the air, where it dispersed itself in the manner of shadowy phantoms, and quite disappeared.

A little after this, young Marius, and Norbanus the consul, with two very powerful bodies, presumed to attack Sylla; who, without any regular disposition of his troops, or order of battle, by the mere valour and impetuosity of his soldiers, after having slain seven thousand of the enemy, obliged Norbanus to seek a refuge within the walls of Capua. This success he mentions as the cause why his soldiers did not desert, but despised the enemy, though greatly superior in numbers. He tells us, moreover, that an enthusiastic servant of Pontius, in the town of Silvium, announced him victorious, upon the communicated authority of Bellona, but informed him, at the same time, that if he did not hasten, the Capitol would be burned. This actually happened on the day predicted, which was the sixth of July. About this time it was that Marcus Lucullus, one of Sylla's officers, who had no more than sixteen cohorts under his command, found himself on the point of engaging an enemy who had fifty; though he had the utmost confidence in the valour of his troops, yet, as many of them were without arms, he was doubtful about the

* The priests traced the figures they wanted upon the liver, on their hands, and, by holding it very close, easily made the impression upon it while it was warm and pliant.

† There is no such mountain as Hephæum known. Livy mentions the hills of Tisata, near Capua.

onset. While he was deliberating about the matter, a gentle breeze bore from a neighbouring field a quantity of flowers, that fell on the shields and helmets of the soldiers in such a manner, that they appeared to be crowned with garlands. This circumstance had such an effect upon them*, that they charged the enemy with double vigour and courage, killed eighteen thousand, and became complete masters of the field, and of the camps. This Marcus Lucullus was brother to that Lucullus who afterwards conquered Mithridates and Tigranes.

Sylla still saw himself surrounded with armies and powerful enemies, to whom he was inferior in point of force, and therefore had recourse to fraud. He made Scipio, one of the consuls, some proposals for an accommodation, upon which many interviews and conferences ensued. But Sylla, always finding some pretence for gaining time, was corrupting Scipio's soldiers all the while by means of his own, who were as well practised as their general in every art of solicitation. They entered their adversaries' camp, and, mixing among them, soon gained them over, some by money, some by fair promises, and others by the most insinuating adulation. At last, Sylla advancing to their intrenchments with twenty cohorts, Scipio's men saluted them as fellow-soldiers, and came out and joined them; so that Scipio was left alone in his tent, where he was taken, but immediately after dismissed in safety. These twenty cohorts were Sylla's decoy birds, by which he drew forty more into his net, and then brought them altogether into his camp. On this occasion Carbo is reported to have said, that

* The use that the ancient Romans as well as Greeks made of enthusiasm and superstition, in war particularly, was so great and so frequent, that it appears to take off much from the idea of their native courage and valour. The slightest circumstance, as in the improbable instance referred to, of a preternatural kind, or bearing the least shadow of a religious ceremony, would animate them to those exploits, which, though a rational valour was certainly capable of effecting them, without such influence they would never have undertaken.

in Sylla he had to contend both with a fox and a lion, but the fox gave him the most trouble.

The year following, young Marius being consul, and at the head of fourscore cohorts, gave Sylla the challenge. Sylla was very ready to accept it that day in particular, on account of a dream he had the night before. He thought he saw old Marius, who had now long been dead, advising his son to beware of the ensuing day as big with mischief to him. This made Sylla impatient of the combat. The first step he took towards it was to send for Dolabella, who had encamped at some distance. The enemy had blocked up the roads; and Sylla's troops were much harassed in endeavouring to open them. Besides, a violent rain happened to fall, and still more incommoded them in their work. Hereupon, the officers went and entreated Sylla to defer the battle till another day, showing him how his men were beaten out with fatigue, and seated upon the ground with their shields under them. Sylla yielded to their arguments, though with great reluctance, and gave them orders to intrench themselves.

They were just begun to put these orders in execution, when Marius rode boldly up in hopes of finding them dispersed and in great disorder. Fortune seized this moment for accomplishing Sylla's dream. His soldiers, fired with indignation, left their work, stuck their pikes in the trench, and with drawn swords and loud shouts ran to the charge. The enemy made but a slight resistance; they were routed, and vast numbers slain in their flight. Marius himself fled to Præneste, where he found the gates shut; but a rope was let down, to which he fastened himself, and so he was taken up over the wall.

Some authors, indeed, write, and among the rest Fenestalla, that Marius saw nothing of the battle, but that, being oppressed with watching and fatigue, he laid himself down in a shade, after the signal was given, and was not waked without difficulty when all

was lost. Sylla says, he lost only three-and-twenty men in this battle, though he killed ten thousand of the enemy, and took eight thousand prisoners. He was equally successful with respect to his lieutenants, Pompey, Crassus, Metellus, and Servilius, who, without any miscarriage at all, or with none of any consequence, defeated great and powerful armies; inso-much that Carbo, who was the chief support of the opposite party, stole out of his camp by night, and passed over into Africa.

The last conflict Sylla had, was with Telesinus the Samnite, who entered the lists like a fresh champion against one that was weary, and was near throwing him at the very gates of Rome. Telesinus had collected a great body of forces, with the assistance of a Lucanian named Lamponius, and was hastening to the relief of Marius, who was besieged in Præneste. But he got intelligence that Sylla and Pompey were advancing against him by long marches, the one to take him in front, and the other in rear, and that he was in the utmost danger of being hemmed in both before and behind. In this case, like a man of great abilities and experience of the most critical kind, he decamped by night, and marched with his whole army directly towards Rome; which was in so un-guarded a condition, that he might have entered it without difficulty. But he stopped when he was only ten furlongs from the Colline gate, and contented himself with passing the night before the walls, greatly encouraged and elevated at the thought of having outdone so many great commanders in point of generalship.

Early next morning the young nobility mounted their horses, and fell upon him. He defeated them, and killed a considerable number; among the rest fell Appius Claudius, a young man of spirit, and of one of the most illustrious families in Rome. The city was now full of terror and confusion—the women ran about the streets, bewailing themselves, as if it

was just going to be taken by assault—when Balbus, who was sent before by Sylla, appeared advancing at full speed with seven hundred horse. He stopped just long enough to give his horses time to cool, and then bridled them again, and proceeded to keep the enemy in play.

In the meantime Sylla made his appearance, and having caused his first ranks to take a speedy refreshment, he began to put them in order of battle. Dolabella and Torquatus pressed him to wait some time, and not lead his men in that fatigued condition to an engagement that must prove decisive. For he had not now to do with Carbo and Marius, but with Samnites and Lucanians, the most inveterate enemies to the Roman name. However, he overruled their motion, and ordered the trumpets to sound to the charge, though it was now so late as the tenth hour of the day. There was no battle during the whole war fought with such obstinacy as this. The right wing, commanded by Crassus, had greatly the advantage; but the left was much distressed, and began to give way. Sylla made up to its assistance. He rode a white horse of uncommon spirit and swiftness; and two of the enemy, knowing him by it, levelled their spears at him. He himself perceived it not, but his groom did, and with a sudden lash made the horse spring forward, so that the spears only grazed his tail, and fixed themselves in the ground. It is said that in all his battles he wore in his bosom a small golden image of Apollo, which he brought from Delphi. On this occasion he kissed it with particular devotion *, and addressed it in these terms.—“O Pythian Apollo, who hast conducted the fortunate Cornelius Sylla through so many engagements with honour; when thou hast brought him to the threshold of his country, wilt thou let him fall there inglorious by the hands of his own citizens?”

* By this it appears, that the heathens made the same use of the images of their gods, which the Romanists do of images and reliques.

After this act of devotion, Sylla endeavoured to rally his men : some he entreated, some he threatened, and others he forced back to the charge. But at length his whole left wing was routed, and he was obliged to mix with the fugitives to regain his camp, after having lost many of his friends of the highest distinction. A good number, too, of those who came out of the city to see the battle, were trodden under foot and perished. Nay, Rome itself was thought to be absolutely lost ; and the siege of Præneste, where Marius had taken up his quarters, near being raised. For after the defeat many of the fugitives repaired thither, and desired Lucretius Ofella, who had the direction of the siege, to quit it immediately, because (they said) Sylla was slain, and his enemies masters of Rome.

But the same evening, when it was quite dark, there came persons to Sylla's camp, on the part of Crassus, to desire refreshment for him and his soldiers. For he had defeated the enemy, and pursued them to Antemna, where he was sat down to besiege them. Along with this news Sylla was informed that the greatest part of the enemy was cut off in the action. As soon, therefore, as it was day, he repaired to Antemna. There three thousand of the other faction sent deputies to him to intercede for mercy ; and he promised them impunity, on condition that they would come to him after some notable stroke against the rest of his enemies. Confiding in his honour, they fell upon another corps, and thus many of them were slain by the hands of their fellow soldiers. Sylla, however, collected these, and what was left of the others, to the number of six thousand, into the Circus ; and at the same time assembled the senate in the temple of Bellona. The moment he began his harangue, his soldiers, as they had been ordered, fell upon those six thousand poor wretches, and cut them in pieces. The cry of such a number of people massacred in a place of no great extent, as may well be

imagined, was very dreadful. The senators were struck with astonishment. But he, with a firm and unaltered countenance continuing his discourse, bade them “attend to what he was saying, and not trouble themselves about what was doing without; for the noise they heard, came only from some malefactors, whom he had ordered to be chastised.”

It was evident from hence to the least discerning among the Romans, that they were not delivered from tyranny; they had only changed their tyrant. Marius, indeed, from the first was of a harsh and severe disposition, and power did not produce, it only added to his cruelty. But Sylla, at the beginning, bore prosperity with great moderation; though he seemed more attached to the patricians, it was thought he would protect the rights of the people; he had loved to laugh from his youth, and had been so compassionate that he often melted into tears. This change in him, therefore, could not but cast a blemish upon power. On his account it was believed, that high honours and fortunes will not suffer men's manners to remain in their original simplicity, but that it begets in them insolence, arrogance, and inhumanity. Whether power does really produce such a change of disposition, or whether it only displays the native badness of the heart, belongs however to another department of letters to inquire.

Sylla now turning himself to kill and to destroy, filled the city with massacre, which had neither number nor bounds. He even gave up many persons against whom he had no complaint, to the private revenge of his creatures. At last one of the young nobility, named Caius Metellus, ventured to put these questions to him in the senate—“Tell us, Sylla, when we shall have an end of our calamities? how far thou wilt proceed, and when we may hope thou wilt stop? We ask thee not to spare those whom thou hast marked out for punishment, but we ask an exemption from anxiety for those whom thou hast de-

terminated to save." Sylla said, "He did not yet know whom he should save." "Then," replied Metellus, "let us know whom thou intendest to destroy;" and Sylla answered, "He would do it." Some, indeed, ascribe the last reply to Ausidius, one of Sylla's flatterers.

Immediately upon this, he proscribed eighty citizens, without consulting any of the magistrates in the least. And as the public expressed their indignation at this, the second day after he proscribed two hundred and twenty more, and as many on the third. Then he told the people from the *rostrum*, "He had now proscribed all that he remembered; and such as he had forgot must come into some future proscription." Death was the punishment he ordained for any one who should harbour or save a person proscribed, without excepting a brother, a son, or a parent! Such was to be the reward of humanity. But two talents were to be the reward of murder, whether it were a slave that killed his master, or a son his father! The most unjust circumstance, however, of all seemed to be, that he declared the sons and grandsons of proscribed persons infamous, and confiscated their goods!

The lists were put up not only at Rome, but in all the cities of Italy. Neither temple of the gods, nor paternal dwelling, nor hearth of hospitality, was any protection against murder. Husbands were despatched in the bosoms of their wives, and sons in those of their mothers. And the sacrifices to resentment and revenge were nothing to those who fell on account of their wealth. So that it was a common saying among the ruffians, "His fine house was the death of such a one, his gardens of another, and his hot baths of a third." Quintus Aurelius, a quiet man, who thought he could have no share in those miseries, but that which compassion gave him, came one day into the *forum*, and out of curiosity read the names of the proscribed. Finding his own, however, among the rest, he cried out, "Wretch that I

am! my Alban villa pursues me;" and he had not gone far before a ruffian came up and killed him.

In the mean time young Marius being taken*, slew himself. Sylla then came to Præneste, where at first he tried the inhabitants and had them executed singly. But afterwards finding he had not leisure for such formalities, he collected them to the number of twelve thousand, and ordered them to be put to death, excepting only one who had formerly entertained him at his house. This man with a noble spirit told him, "He would never owe his life to the destroyer of his country;" and voluntarily mixing with the crowd, he died with his fellow-citizens! The strangest, however, of all his proceedings, was that with respect to Catiline. This wretch had killed his own brother during the civil war, and now he desired Sylla to put him among the proscribed, as a person still alive; which he made no difficulty of doing. Catiline in return went and killed one Marcus Marius, who was of the opposite faction, brought his head to Sylla, as he sat upon his tribunal in the *forum*, and then washed his hands in the lustre water † at the door of Apollo's temple, which was just by.

These massacres were not the only thing that afflicted the Romans. He declared himself dictator, reviving that office in his own favour, though there had been no instance of it for an hundred and twenty years. He got a decree of amnesty for all he had done: and, as to the future, it invested him with the power of life and death, of confiscating, of colonizing, of building or demolishing cities, of giving or taking

* He was not taken; but as he was endeavouring to make his escape by a subterraneous passage, he found it beset by Sylla's soldiers; whereupon he ordered one of his slaves to kill him.

† Here is another instance of a heathen custom adopted by the Romanists. An exclusion from the use of this holy water was considered by the Greeks as a sort of excommunication. We find *Œdipus* prohibiting it to the murderers of *Laius*. *SOPHOC. Œdip. Act. ii. sc. i.*

away kingdoms at his pleasure. He exercised his power in such an insolent and despotic manner with regard to confiscated goods, that his applications of them from the tribunal were more intolerable than the confiscations themselves. He gave to handsome prostitutes, to harpers, to buffoons, and to the most wicked of his enfranchised slaves, the revenues of whole cities and provinces, and compelled women of condition to marry some of those ruffians.

He was desirous of an alliance with Pompey the Great, and made him divorce the wife he had, in order to his marrying Æmilia, the daughter of Scaurus by his own wife Metella, though he had to force her from Manius Glabrio by whom she was pregnant. The young lady, however, died in childbed in the house of Pompey her second husband.

Lucretius Ofella, who had besieged Marius in Præneste, now aspired to the consulship, and prepared to sue for it. Sylla forbade him to proceed; and when he saw that in confidence of his interest with the people, he appeared notwithstanding in public as a candidate, he sent one of the centurions who attended him to dispatch that brave man, while he himself sat on his tribunal in the temple of Castor and Pollux, and looked down upon the murder. The people seized the centurion, and brought him with loud complaints before Sylla. He commanded silence, and told them the thing was done by his order; the centurion, therefore, was to be dismissed immediately.

About this time he led up his triumph, which was magnificent for the display of wealth, and of the royal spoils which were a new spectacle; and that which crowned all, was the procession of the exiles. Some of the most illustrious and most powerful of the citizens followed the chariot, and called Sylla their saviour and father, because by his means it was that they returned to their country, and were restored to their wives and children. When the triumph was over,

he gave an account of his great actions in a set speech to the people, and was no less particular in relating the instances of his good fortune, than those of his valour. He even concluded with an order that for the future he should be called Felix (that is the fortunate). But in writing to the Grecians, and in his answers to their applications, he took the additional name of Epaphroditus (*the favourite of Venus*). The inscription upon the trophies left among us, is, LUCIUS CORNELIUS SYLLA EPAPHRODITUS. And to the twins he had by Metella, he gave the names of Faustus and Fausta, which in the Roman language signifies *auspicious* and *happy*.

A still stronger proof of his placing more confidence in his good fortune than in his achievements was his laying down the dictatorship. After he had put an infinite number of people to death, broke in upon the constitution, and changed the form of government, he had the hardiness to leave the people full power to choose consuls again : while he himself, without pretending to any direction of their suffrages, walked about the *forum* as a private man, and put it in the power of any person to take his life. In the first election he had the mortification to see his enemy Marcus Lepidus, a bold and enterprising man, declared consul, not by his own interest, but by that of Pompey, who on this occasion exerted himself with the people. And when he saw Pompey going off happy in his victory, he called him to him, and said, "No doubt, young man, your politics are very excellent, since you have preferred Lepidus to Catulus, the worst and most stupid of men to the best. It is high time to awake and be upon your guard, now you have strengthened your adversary against yourself." Sylla spoke this from something like a prophetic spirit ; for Lepidus soon acted with the utmost insolence, as Pompey's declared enemy.

Sylla gave the people a magnificent entertainment, on account of his dedicating the tenths of his sub-

stance to Hercules. The provisions were so overabundant, that a great quantity was thrown every day into the river; and the wine that was drank, was forty years old at least. In the midst of this feasting, which lasted many days, Metella sickened and died. As the priests forbade him to approach her, and to have his house defiled with mourning, he sent her a bill of divorce, and ordered her to be carried to another house while the breath was in her body. His superstition made him very punctilious in observing these laws of the priests; but by giving into the utmost profusion he transgressed a law of his own, which limited the expense of funerals. He broke in upon his own sumptuary law too, with respect to diet, by passing his time in the most extravagant banquets, and having recourse to debauches to combat anxiety.

A few months after he presented the people with a shew of gladiators. And as at that time men and women had no separate places, but sat promiscuously in the theatre, a woman of great beauty, and of one of the best families, happened to sit near Sylla. She was the daughter of Messala, and sister to the orator Hortensius; her name Valeria; and she had lately been divorced from her husband. This woman, coming behind Sylla, touched him, and took off a little of the nap of his robe, and then returned to her seat. Sylla looked at her, quite amazed at her familiarity; when she said, "Wonder not, my lord, at what I have done; I had only a mind to share a little in your good fortune." Sylla was far from being displeased; on the contrary it appeared that he was flattered very agreeably. For he sent to ask her name, and to inquire into her family and character. Then followed an exchange of amorous regards and smiles; which ended in a contract and marriage. The lady, perhaps, was not to blame. But Sylla, though he got a woman of reputation and great accomplishments, yet came into the match upon wrong

principles. Like a youth, he was caught with soft looks and languishing airs, things that are wont to excite the lowest of the passions.

Yet, notwithstanding he had married so extraordinary a woman, he continued his commerce with actresses and female musicians, and sat drinking whole days with a parcel of buffoons about him. His chief favourites at this time were Roscius the comedian, Sorex the mimic, and Metrobius who used to act a woman's part;

* * * * *

* * * * * These courses added strength to a distemper, that was but slight at the beginning; and for a long time he knew not that he had an abscess within him. This abscess corrupted his flesh, and turned it all into lice; so that, though he had many persons employed both day and night to clean him, the part taken away was nothing to that which remained. His whole attire, his baths, his basons, and his food were filled with that perpetual flux of vermin and corruption. And though he bathed many times a day, to cleanse and purify himself; it was in vain. The corruption came on so fast, that it was impossible to overcome it.

We are told, that among the ancients, Acastus, the son of Pelias, died of this sickness; and of those that come nearer our times, Alcman the poet, Phercydes the divine, Callisthenes the Olynthian who was kept in close prison, and Mucius the lawyer. And if after these we may take notice of a man who did not distinguish himself by any thing laudable, but was noted another way, it may be mentioned, that the fugitive slave Eunus, who kindled up the *Servile* war in Sicily, and was afterwards taken and carried to Rome, died there of this disease.

Sylla not only foresaw his death, but has left something relating to it in his writings. He finished the twenty-second book of his Commentaries only two days before he died: and he tells us that the Chal-

deans had predicted, that after a life of glory he would depart in the height of his prosperity. He farther acquaints us, that his son, who died a little before Metella, appeared to him in a dream, dressed in a mean garment, and desired him to bid adieu to his cares, and go along with him to his mother Metella, with whom he should live at ease, and enjoy the charms of tranquillity. He did not, however, withdraw his attention from public affairs. It was but ten days before his death that he reconciled the contending parties at Puteoli*, and gave them a set of laws for the regulation of their police. And the very day before he died, upon the information that the quæstor Granius would not pay what he was indebted to the state, but waited for his death to avoid paying it at all, he sent for him into his apartment, planted his servants about him, and ordered them to strangle him. The violence with which he spoke, strained him so much, that the imposthume broke, and he voided a vast quantity of blood. His strength now failed fast, and, after he had passed the night in great agonies, he expired. He left two young children by Metella; and Valeria, after his death, was delivered of a daughter called *Posthumia*; a name given of course by the Romans to such as are born after the death of their father.

Many of Sylla's enemies now combined with Lepidus, to prevent his having the usual honours of burial: But Pompey, though he was somewhat displeased at Sylla, because, of all his friends, he had left him only out of his will, in this case interposed his authority; and prevailed upon some by his interest and entreaties, and on others by menaces, to drop their opposition. Then he conveyed the body to Rome, and conducted the whole funeral, not only with security, but with honour. Such was the quantity of spices brought in by the women, that exclusive

* In the Greek *Dichaarchia*, which is another name for *Puteoli*.

of those carried in two hundred and ten great baskets, a figure of Sylla at full length, and of a *lictor* besides, was made entirely of cinnamon and the choicest frankincense. The day happened to be so cloudy, and the rain was so much expected, that it was about the ninth hour* before the corpse was carried out. However, it was no sooner laid upon the pile, than a brisk wind blew, and raised so strong a flame, that it was consumed immediately. But after the pile was burned down, and the fire began to die out, a great rain fell which lasted till night. So that his good fortune continued to the last, and assisted at his funeral. His monument stands in the *Campus Martius*, and they tell us he wrote an epitaph for himself to this purport; "No friend ever did me so much good, or enemy so much harm, but I repaid him with interest."

LYSANDER AND SYLLA COMPARED.

WE have now gone through the life of Sylla, and will proceed to the comparison. This, then, Lysander and he have in common, that they were entirely indebted to themselves for their rise. But Lysander has this advantage, that the high offices he gained were with the consent of the people, while the constitution of his country was in a sound and healthy state; and that he got nothing by force or by acting against the laws—

In civil broils the worst of men may rise.

So it was then in Rome. The people were so corrupt, and the republic in so sickly a condition, that tyrants sprung up on every side. Nor is it any

* Three in the afternoon.

wonder if Sylla gained the ascendant, at a time when wretches like Glaucias and Saturninus expelled such men as Metellus; when the sons of consuls were murdered in the public assemblies; when men supported their seditious purposes with soldiers purchased with money, and laws were enacted with fire and sword and every species of violence*.

In such a state of things, I do not blame the man who raised himself to supreme power; all I say is, that when the commonwealth was in so depraved and desperate a condition, power was no evidence of merit. But since the laws and public virtue never flourished more at Sparta, than when Lysander was sent upon the highest and most important commissions, we may conclude that he was the best among the virtuous, and first among the great. Thus the one, though he often surrendered the command, had it as often restored to him by his fellow-citizens, because his virtue, which alone has a claim to the prize of honour, continued still the same†. The other, after he was once appointed general, usurped the command, and kept in arms for ten years, sometimes styling himself Consul, sometimes Proconsul, and sometimes Dictator, but was always in reality a tyrant.

It is true, as we have observed above, Lysander did attempt a change in the Spartan constitution, but he took a milder and more legal method than Sylla. It was by persuasion‡, not by arms, he proceeded; nor did he attempt to overturn every thing at once. He only wanted to correct the establishment as to kings. And indeed it seemed natural that in a state

* We need no other instances than this to show that a republican government will never do in corrupt times.

† What kind of virtue can Plutarch possibly ascribe to Lysander?—unless he means military virtue. Undoubtedly he was a man of the greatest duplicity of character, of the greatest profaneness; for he corrupted the priests and prostituted the honour of the gods, to gratify his personal envy and ambition.

‡ It was by hypocrisy, by profane and impious expedients.

which had the supreme direction of Greece, on account of its virtue, rather than any other superiority, merit should gain the sceptre. For as the hunter and the jockey do not so much consider the breed, as the dog or horse already bred; (for what if the foal should prove a mule?) so the politician would entirely miss his aim, if, instead of inquiring into the qualities of a person for first magistrate, he looked upon nothing but his family. Thus the Spartans deposed some of their kings, because they had not princely talents, but were persons of no worth or consequence. Vice, even with high birth, is dishonourable: and the honour which virtue enjoys is all her own; family has no share in it.

They were both guilty of injustice, but Lysander *for* his friends, and Sylla *against* his. Most of Lysander's frauds were committed for his creatures, and it was to advance to high stations and absolute power that he dipped his hands in so much blood: whereas Sylla envied Pompey the army, and Dolabella the naval command he had given them; and he attempted to take them away. And when Lucretius Ofella, after the greatest and most faithful services, solicited the consulship, he ordered him to be despatched before his eyes. Terror and dismay seized all the world, when they saw one of his best friends thus murdered.

If we consider their behaviour with respect to riches and pleasure, we shall find the one the prince, and the other the tyrant. When the power and authority of Lysander were so extensive, he was not guilty of one act of intemperance or youthful dissipation. He, if any man, avoided the sting of that proverb, *Lions within doors, and foxes without*. So sober, so regular, so worthy of a Spartan, was his manner of living. Sylla, on the other hand, neither let poverty set bounds to his passions in his youth, nor years in his age. But, as Sallust says, while he was giving his countrymen laws for the regulation of

marriages and for promoting sobriety, he indulged himself in adultery and every species of lust.

By his debaucheries he so drained the public treasures, that he was obliged to let many cities in alliance and friendship with Rome purchase independence and the privilege of being governed only by their own laws; though at the same time he was daily confiscating the richest and best houses in Rome. Still more immense were the sums he squandered upon his flatterers. Indeed, what bounds or moderation could be expected in his private gifts, when his heart was dilated with wine, if we do but attend to one instance of his behaviour in public? One day as he was selling a considerable estate, which he wanted a friend to have at an under-price, another offered more, and the crier proclaiming the advance, he turned with indignation to the people, and said, "What outrage and tyranny is this, my friends, that I am not allowed to dispose of my own spoils as I please?"

Far from such rapaciousness, Lysander, to the spoils he sent his countrymen, added his own share. Not that I praise him in that: for perhaps he hurt Sparta more essentially by the money he brought into it, than Sylla did Rome by that which he took from it. I only mention it as a proof of the little regard he had for riches. It was something very particular, however, that Sylla, while he abandoned himself to all the profusion of luxury and expense, should bring the Romans to sobriety; whereas Lysander subjected the Spartans to those passions which he restrained in himself. The former acted worse than his own laws directed, and the other brought his people to act worse than himself: for he filled Sparta with the love of that which he knew how to despise. Such they were in their political capacity.

As to military achievements and acts of generalship, the number of victories, and the dangers he had to combat, Sylla is beyond comparison. Lysander,

indeed, gained two naval victories; to which we may add his taking of Athens; for, though that affair was not difficult in the execution, it was glorious in its consequences. As to his miscarriage in Bœotia and at Haliartus, ill-fortune, perhaps, had some concern in it, but it was principally owing to indiscretion; since he would not wait for the great reinforcement which the king was bringing from Plataea, and which was upon the point of joining him, but with an ill-timed resentment and ambition, marched up to the walls. Hence it was, that he was slain by some troops of no consideration, who sallied out to the attack. He fell not as Cleombrotus did at Leuctra, who was slain as he was making head against an impetuous enemy; not like Cyrus, or Epaminondas, who received a mortal wound as he was rallying his men and ensuring to them the victory. These great men died the death of generals and kings. But Lysander threw away his life ingloriously like a common soldier or desperate adventurer. By his death he showed how right the ancient Spartans were in not choosing to fight against stone-walls, where the bravest man in the world may be killed; I will not say by an insignificant man, but by a child or a woman. So Achilles is said to have been slain by Paris at the gates of Troy. On the other hand, so many pitched battles were won by Sylla, and so many myriads of enemies killed, that it is not easy to number them. He took Rome itself twice*, and the Piræus at Athens, not by famine, as Lysander had done, but by assault, after he had defeated Archelaus in several great battles at land, and forced him to take refuge in his fleet.

It is a material point, too, to consider what generals they had to oppose. I can look upon it as no more than the play of children, to have beaten Anti-

* Whatever military merit he might display in other battles, he had certainly none in the taking of Rome: For it was not generalship, but necessity that brought it into his hands.

ochus, who was no better than Alcibiades's pilot, and to have outwitted Philocles the Athenian demagogue,

A man whose tongue was sharpen'd,—not his sword.

Mithridates would not have compared them with his groom, nor Marius with one of his lictors. But Sylla had to contend with princes, consuls, generals, and tribunes of the highest influence and abilities; and, to name but a few of them, who among the Romans was more formidable than Marius; among the kings, more powerful than Mithridates; or among the people of Italy, more warlike than Lamponius and Telesinus? yet Sylla banished the first, subdued the second, and killed the other two.

What is of more consequence, in my opinion, than any thing yet mentioned, is, that Lysander was supported in all his enterprises by his friends at home, and owed all his success to their assistance; whereas Sylla, a banished man, overpowered by a faction, at a time when his enemies were expelling his wife, destroying his house, and putting his friends to death, fought the battles of his country on the plains of Bœotia against armies that could not be numbered, and was victorious in her cause. This was not all; Mithridates offered to second him with all his power and join him with all his forces against his enemies at Rome, yet he relaxed not the least of his demands, nor showed him the least countenance. He would not so much as return his salutation, or give him his hand, till he promised in person to relinquish Asia, to deliver up his ships, and to restore Bithynia and Cappadocia to their respective kings. There was nothing in the whole conduct of Sylla more glorious, or that showed greater magnanimity. He preferred the public good to his own: like a dog of generous breed, he kept his hold till his adversary had given out, and after that he turned to revenge his own cause.

The different methods they observed with respect to the Athenians; contribute not a little to mark their

characters. Sylla, though they bore arms against him for Mithridates, after he had taken their city, indulged them with their liberty and the privilege of their own laws: Lysander showed no sort of compassion for a people of late so glorious and powerful, but abolished the popular government, and set over them the most cruel and unjust of tyrants.

Perhaps, we shall not be wide of the truth, if we conclude that in the life of Sylla there are more great actions, and in Lysander's fewer faults; if we assign to the Grecian the prize of temperance and prudence, and to the Roman that of valour and capacity for war.

CIMON.

PERIPOLTAS the diviner*, who conducted king Opheltas and his subjects from Thessaly into Bœotia, left a family that flourished for many years. The greatest part of that family dwelt in Chæronea, where they first established themselves, after the expulsion of the barbarians. But as they were of a gallant and martial turn, and never spared themselves in time of action, they fell in the wars with the Medes and the Gauls. There remained only a young orphan named Damon, and surnamed Peripoltas. Damon in beauty of person and dignity of mind far exceeded all of his age, but he was of a harsh and morose temper, unpolished by education.

He was now in the dawn of youth, when a Roman officer, who wintered with his company in Chæronea, conceived a criminal passion for him; and, as he found solicitations and presents of no avail, he was preparing to use force. It seems, he despised our city, whose affairs were then in a bad situation, and

* Plutarch here introduces an obscure and dirty story, for the sake of talking of the place of his nativity.

whose smallness and poverty rendered it an object of no importance. As Damon dreaded some violence, and withal was highly provoked at the past attempts, he formed a design against the officer's life, and drew some of his comrades into the scheme. The number was but small, that the matter might be more private; in fact they were no more than sixteen. One night they daubed their faces over with soot, after they had drank themselves up to a pitch of elevation, and next morning fell upon the Roman as he was sacrificing in the market-place. The moment they had killed him, and a number of those that were about him, they fled out of the city. All was now in confusion. The senate of Chæronea met, and condemned the assassins to death, in order to excuse themselves to the Romans. But as the magistrates supped together according to custom, Damon and his accomplices returned in the evening, broke into the town-hall, killed every man of them, and then made off again.

It happened that Lucius Lucullus, who was going upon some expedition, marched that way. He stopped to make an inquiry into the affair, which was quite recent, and found that the city was so far from being accessory to the death of the Roman officer, that it was a considerable sufferer itself. He therefore withdrew the garrison, and took the soldiers with him.

Damon, for his part, committed depredations in the adjacent country, and greatly harassed the city. The Chæroneans endeavoured to decoy him by frequent messages and decrees in his favour: and when they had got him among them again, they appointed him master of the wrestling-ring; but soon took opportunity to despatch him as he was anointing himself in the bagnio. Our fathers tell us, that for a long time certain spectres appeared on that spot, and sad groans were heard; for which reason the doors of the bagnio were walled up. And to this very day those who live in that neighbourhood imagine that

they see strange sights, and are alarmed with doleful voices. There are some remains, however, of Damon's family, who live mostly in the town of Stiris in Phocis. These are called, according to the Æolic dialect, *Asholomenoi*, that is, *Sooty-faced*, on account of their ancestor's having smeared his face with soot, when he went about the assassination.

The people of Orchomenus, who were neighbours to the Chæroneans, having some prejudice against them, hired a Roman informer to accuse the city of the murder of those who fell by the hands of Damon and his associates, and to prosecute it as if it had been an individual. The cause came before the governor of Macedonia, for the Romans had not yet sent prætors into Greece; and the persons employed to plead for the city appealed to the testimony of Lucullus. Upon this the governor wrote to Lucullus, who gave a true account of the affair, and by that means delivered Chæronea from utter ruin.

Our forefathers, in gratitude for their preservation, erected a marble statue to Lucullus in the market-place, close by that of Bacchus. And though many ages are since elapsed, we are of opinion that the obligation extends even to us. We are persuaded, too, that a representation of the body is not comparable to that of the mind and the manners, and therefore in this work of lives compared, shall insert his. We shall, however, always adhere to the truth; and Lucullus will think himself sufficiently repaid by our perpetuating the memory of his actions. He cannot want, in return for his true testimony, a false and fictitious account of himself. When a painter has to draw a fine and elegant form, which happens to have some little blemish, we do not want him entirely to pass over that blemish, nor yet to mark it with exactness. The one would spoil the beauty of the picture, and the other destroy the likeness. So in our present work, since it is very difficult, or rather impossible, to find any life whatever without its spots and errors, we

must set the good qualities in full light, with all the likeness of truth. But we consider the faults and stains that proceed either from some sudden passion, or from political necessity, rather as defects of virtue than signs of a bad heart; and for that reason we shall cast them a little into shade, in reverence to human nature, which produces no specimen of virtue absolutely pure and perfect.

When we looked out for one to put in comparison with Cimon, Lucullus seemed the properest person. They were both of a warlike turn, and both distinguished themselves against the barbarians. They were mild in their administration; they reconciled the contending factions in their country. They both gained great victories, and erected glorious trophies. No Grecian carried his arms to more distant countries than Cimon, or Roman than Lucullus. Hercules and Bacchus only exceeded them; unless we add the expeditions of Perseus against the Æthiopians, Medes, and Armenians, and that of Jason against Colchis. But the scenes of these last actions are laid in such very ancient times, that we have some doubt whether the truth could reach us. This also they have in common, that they left their wars unfinished; they both pulled their enemies down, but neither of them gave them their death's blow. The principal mark, however, of likeness in their characters, is their affability and gentleness of deportment in doing the honours of their houses, and the magnificence and splendour with which they furnished their tables. Perhaps, there are some other resemblances which we pass over, that may easily be collected from their history itself.

Cimon was the son of Miltiades and Hegesipyla. That lady was a Thracian, and daughter to king Olorus, as it stands recorded in the poems of Arche-laüs and Melanthius, written in honour of Cimon. So that Thucydides the historian was his relation, for his father was called Olorus; a name that had been

long in the family, and he had gold mines in Thrace. Thucydides is said too to have been killed in Scapte Hyle *, a place in that country. His remains, however, were brought into Attica, and his monument is shewn among those of Cimon's family, near the tomb of Elpinice, sister to Cimon. But Thucydides was of the ward of Alimus, and Miltiades of that of Lacias. Miltiades was condemned to pay a fine of fifty talents, for which he was thrown into prison by the government, and there he died. He left his son Cimon very young, and his daughter Elpinice was not yet marriageable.

Cimon, at first, was a person of no reputation, but censured as a disorderly and riotous young man. He was even compared to his grandfather Cimon, who, for his stupidity, was called *Coalemos* (that is, *Ideot*). Stesimbrotus, the Thasian, who was his cotemporary, says, he had no knowledge of music, or any other accomplishment which was in vogue among the Greeks, and that he had not the least spark of the Attic wit or eloquence; but that there was a generosity and sincerity in his behaviour, which showed the composition of his soul to be rather of the Peloponnesian kind. Like the Hercules of Euripides, he was

Rough and unbred, but great on great occasions.

And therefore we may well add that article to the account Stesimbrotus has given us of him.

In his youth, he was accused of a criminal commerce with his sister Elpinice †. There are other instances, indeed, mentioned of Elpinice's irregular conduct, particularly with respect to Polygnotus the painter. Hence it was, we are told, that when he painted the Trojan women, in the portico then called

* *Scapte Hyle* signifies a wood full of trenches. Stephanus (de urb.) calls it Scaptésule.

† Some say Elpinice was only half sister to Cimon, and that as such he married her; the laws of Athens not forbidding him to marry one that was sister only by the father's side. Cornelius Nepos expressly affirms it.

Plesianaction *, but now *Pockile*, he drew Elpinice's face in the character of Laodice. Polygnotus, however, was not a painter by profession, nor did he receive wages for his work in the portico, but painted without reward, to recommend himself to his countrymen. So the historians write, as well as the poet Melanthius in these verses—

The temples of the gods,
The fanes of heroes, and Cecropian halls
His liberal hand adorn'd.

It is true, there are some who assert that Elpinice did not live in a private commerce with Cimon, but that she was publicly married to him, her poverty preventing her from getting a husband suitable to her birth. Afterwards Callias, a rich Athenian, falling in love with her, made a proposal to pay the government her father's fine, if she would give him her hand, which condition she agreed to, and with her brother's consent, became his wife. Still it must be acknowledged that Cimon had his attachments to the sex. Witness his mistresses Asteria of Salamis and one Menstra, on whose account the poet Melanthius jests upon him in his elegies. And though he was legally married to Isodice the daughter of Eurypotolimus the son of Megacles, yet he was too uxorious while she lived, and at her death he was inconsolable, if we may judge from the elegies that were addressed to him by way of comfort and condolence. Panætius the philosopher thinks Archelaus the physician was author of those elegies, and from the times in which he flourished, the conjecture seems not improbable.

The rest of Cimon's conduct was great and admirable. In courage he was not inferior to Miltiades, nor in prudence to Themistocles, and he was confessedly an honest man than either of them. He could not be said to come short of them in abilities for war: and even while he was young and without military

* Diogenes, Suidas, and others, call it *Peisianaction*.

experience, it is surprising how much he exceeded them in political virtue. When Themistocles, upon the invasion of the Medes, advised the people to quit their city and territory, and retire to the straits of Salamis, to try their fortunes in a naval combat, the generality were astonished at the rashness of the enterprise. But Cimon, with a gay air, led the way with his friends through the Ceramicus to the citadel, carrying a bridle in his hand to dedicate to the goddess. This was to show that Athens had no need of cavalry, but of marine forces, on the present occasion. After he had consecrated the bridle, and taken down a shield from the wall, he paid his devotions to the goddess, and then went down to the sea; by which means he inspired numbers with courage to embark. Besides, as the poet Ion informs us, he was not unhandsome in his person, but tall and majestic, and had an abundance of hair which curled upon his shoulders. He distinguished himself in so extraordinary a manner in the battle, that he gained not only the praise, but the hearts of his countrymen; inso-much that many joined his train, and exhorted him to think of designs and actions worthy of those at Marathon.

When he applied for a share in the administration, the people received him with pleasure. By this time they were weary of Themistocles, and as they knew Cimon's engaging and humane behaviour to their whole body, consequent upon his natural mildness and candour, they promoted him to the highest honours and offices in the state. Aristides, the son of Lysimachus, contributed not a little to his advancement. He saw the goodness of his disposition, and set him up as a rival against the keenness and daring spirit of Themistocles.

When the Medes were driven out of Greece, Cimon was elected admiral. The Athenians had not now the chief command at sea, but acted under the

orders of Pausanias the Lacedæmonian. The first thing Cimon did, was to equip his countrymen in a more commodious manner, and to make them much better seamen than the rest. And as Pausanias began to treat with the barbarians, and write letters to the king, about betraying the fleet to them, in consequence of which he treated the allies in a rough and haughty style, and foolishly gave into many unnecessary and oppressive acts of authority; Cimon, on the other hand, listened to the complaints of the injured with so much gentleness and humanity, that he insensibly gained the command of Greece, not by arms, but by his kind and obliging manners. For the greatest part of the allies, no longer able to bear the severity and pride of Pausanias, put themselves under the direction of Cimon and Aristides. At the same time they wrote to the *ephor*i, to desire them to recal Pausanias, by whom Sparta was so dishonoured, and all Greece so much discomposed.

It is related, that when Pausanias was at Byzantium, he cast his eyes upon a young virgin named Cleonice, of a noble family there, and insisted on having her for a mistress. The parents, intimidated by his power, were under the hard necessity of giving up their daughter. The young woman begged that the light might be taken out of his apartment, that she might go to his bed in secrecy and silence. When she entered he was asleep, and she unfortunately stumbled upon the candlestick, and threw it down. The noise waked him suddenly, and he, in his confusion, thinking it was an enemy coming to assassinate him, unsheathed a dagger that lay by him, and plunged it into the virgin's heart. After this he could never rest. Her image appeared to him every night, and with a menacing tone repeated this heroic verse—

Go to the fate which pride and lust prepare!

The allies, highly incensed at this infamous action,

joined Cimon to besiege him in Byzantium. But he found means to escape thence; and as he was still haunted by the spectre, he is said to have applied to a temple at Heraclea*, where the *manes* of the dead were consulted. There he invoked the spirit of Cleonice†, and entreated her pardon. She appeared, and told him, “He would soon be delivered from all his troubles, after his return to Sparta:” in which, it seems, his death was enigmatically foretold‡. These particulars we have from many historians.

All the confederates had now put themselves under the conduct of Cimon, and he sailed with them to Thrace, upon intelligence that some of the most honourable of the Persians, and of the king’s relations, had seized the city of Eion upon the river Strymon, and greatly harassed the Greeks in that neighbourhood. Cimon engaged and defeated the Persian forces, and then shut them up in the town. After this, he dislodged the Thracians above the Strymon, who had used to supply the town with provisions, and kept so strict a guard over the country, that no convoys could escape him. By this means, the place was reduced to such extremity, that Butes the king’s general, in absolute despair, set fire to it, and so perished there with his friends and all his substance.

In consequence of this, Cimon became master of the town, but there was no advantage to be reaped from it worth mentioning, because the barbarians had destroyed all by fire. The country about it, however, was very beautiful and fertile, and that he settled with Athenians. For this reason the people of

* Heraclea was a place near Olympia. Pausanias applied to the necromancers there called Psychagogi, whose office it was to call up departed spirits.

† Thus we find that it was a custom in the Pagan as well as in the Hebrew theology, to conjure up the spirits of the dead, and that the witch of Endor was not the only witch in the world.

‡ The Lacedæmonians having resolved to seize him, he fled for refuge to a temple of Minerva called *Chalcioicos*. There they shut him up and starved him.

Athens permitted him to erect there three marble *Hermæ*, which had the following inscriptions :

Where Strymon with his silver waves
The lofty towers of Eion laves,
The hapless Mede, with famine press'd,
The force of Grecian arms confess'd.

Let him, who born in distant days,
Beholds these monuments of praise—
These forms that valour's glory save—
And sees how Athens crowns the brave,
For honour feel the patriot-sigh,
And for his country learn to die.

Afar to Phrygia's fated lands
When Mnestheus leads his Attic bands,
Behold! he bears in Homer still
The palm of military skill,
In every age, on every coast,
'Tis thus the sons of Athens boast!

Though Cimon's name does not appear in any of these inscriptions, yet his cotemporaries considered them as the highest pitch of honour. For neither Themistocles nor Miltiades were favoured with any thing of that kind. Nay, when the latter asked only for a crown of olive, Sochares of the ward of Decelea stood up in the midst of the assembly, and spoke against it, in terms that were not candid indeed, but agreeable to the people. He said, "Miltiades, when you shall fight the barbarians alone and conquer alone, then ask to have honours paid you alone." What was it then that induced them to give the preference so greatly to this action of Cimon? Was it not that, under the other generals, they fought for their lives and existence as a people, but under him they were able to distress their enemies, by carrying war into the countries where they had established themselves, and by colonizing Eion and Amphipolis? They planted a colony too in the isle of Scyros*,

* This happened about the beginning of the seventy-seventh olympiad.

which was reduced by Cimon on the occasion I am going to mention. The Dolopes, who then held it, paid no attention to agriculture. They had so long been addicted to piracy, that at last they spared not even the merchants and strangers who came into their ports, but in that of Ctesium plundered some Thessalians who came to traffic with them, and put them in prison. These prisoners, however, found means to escape, and went and lodged an impeachment against the place before the Amphictyones, who commanded the whole island to make restitution. Those who had no concern in the robbery were unwilling to pay any thing, and, instead of that, called upon the persons who committed it, and had the goods in their hands, to make satisfaction. But these pirates, apprehensive of the consequence, sent to invite Cimon to come with his ships and take the town, which they promised to deliver up to him. In pursuance of this, Cimon took the island, expelled the Dolopes, and cleared the Ægean sea of corsairs.

This done, he recollected that their ancient hero Theseus, the son of Ægeus, had retired from Athens to Scyros, and was there treacherously killed by king Lycomedes, who entertained some suspicion of him. And as there was an oracle which had enjoined the Athenians to bring back his remains*, and to honour him as a demi-god, Cimon set himself to search for his tomb. This was no easy undertaking, for the people of Scyros had all along refused to declare where he lay, or to suffer any search for his bones. At last, with much pains and inquiry, he discovered the repository, and put his remains, set off with all imaginable magnificence, on board his own galley, and carried them to the ancient seat of that hero, almost four hundred years after he had left it†.

* This oracle was delivered to them four years before; in the first year of the seventy-sixth olympiad.

† Plutarch could not make a mistake of four hundred years. We are persuaded, therefore, that he wrote *eight hundred*.

Nothing could give the people more pleasure than this event. To commemorate it, they instituted games, in which the tragic poets were to try their skill; and the dispute was very remarkable. Sophocles, then a young man, brought his first piece upon the theatre; and Aphepsion, the archon, perceiving that the audience were not unprejudiced, did not appoint the judges by lot in the usual manner. The method he took was this: when Cimon and his officers had entered the theatre, and made the due libations to the god who presided over the games, the archon would not suffer them to retire, but obliged them to sit down and select ten judges upon oath, one out of each tribe. The dignity of the judges caused an extraordinary emulation among the actors. Sophocles gained the prize; at which Æschylus was so much grieved and disconcerted, that he could not bear to stay much longer in Athens, but in anger retired to Sicily, where he died, and was buried near Gela.

Ion tells us, that when he was very young, and lately come from Chios to Athens, he supped at Laomedon's, with Cimon. After supper, when the libations were over, Cimon was desired to sing, and he did it so agreeably, that the company preferred him, in point of politeness, to Themistocles. For he, on a like occasion, said, "He had not learned to sing or play upon the harp; but he knew how to raise a small city to wealth and greatness." The conversation afterwards turned upon the actions of Cimon, and each of the guests dwelt upon such as appeared to him the most considerable: he, for his part, mentioned only this, which he looked upon as the most artful expedient he had made use of. A great number of barbarians were made prisoners in Sestos and at Byzantium; and the allies desired Cimon to make a division of the booty. Cimon placed the prisoners, quite naked, on one side, and all their ornaments on the other. The allies complained, the shares were

not equal; whereupon he bade them take which part they pleased, assuring them that the Athenians would be satisfied with what they left. Herophytus the Samian advised them to make choice of the Persian spoils, and of course the Persian captives fell to the share of the Athenians. For the present, Cimon was ridiculed in private for the division he had made; because the allies had chains of gold, rich collars and bracelets, and robes of scarlet and purple to show, while the Athenians had nothing but a parcel of naked slaves, and those very unfit for labour. But a little after, the friends and relations of the prisoners came down from Phrygia and Lydia, and gave large sums for their ransom. So that Cimon with the money purchased four months provisions for his ships, and sent a quantity of gold besides to the Athenian treasury.

Cimon by this time had acquired a great fortune; and what he had gained gloriously in the war from the enemy, he laid out with as much reputation upon his fellow citizens. He ordered the fences of his fields and gardens to be thrown down, that strangers, as well as his own countrymen, might freely partake of his fruit. He had a supper provided at his house every day, in which the dishes were plain, but sufficient for a multitude of guests. Every poor citizen repaired to it at pleasure, and had his diet without care or trouble; by which means he was enabled to give proper attention to public affairs. Aristotle, indeed, says, this supper was not provided for all the citizens in general, but only for those of his own tribe, which was that of Lacia*.

When he walked out, he used to have a retinue of young men well clothed, and if he happened to meet an aged citizen in a mean dress, he ordered some one of them to change clothes with him. This was great

* Cimon's ward being afterwards called Oeneis, it must be reconciled with this place from Stephanus, who tells us, *the Laciadae were a people of the ward Oeneis.*

and noble. But beside this, the same attendants carried with them a quantity of money, and when they met in the market-place with any necessitous person of tolerable appearance, they took care to slip some pieces into his hand as privately as possible. Cratinus, the comic writer, seems to have referred to these circumstances in one of his pieces intitled Archilochi :

Even I Metrobius, though a scrivener, hoped
To pass a cheerful and a sleek old age,
And live to my last hour at Cimon's table ;
Cimon ! the best and noblest of the Greeks !
Whose wide-spread bounty vied with that of heaven !
But, ah ! he's gone before me !

Gorgias the Leontine gives him this character, “ He got riches to use them, and used them so as to be honoured on their account.” And Critias, one of the thirty tyrants, in his elegies thus expresses the utmost extent of his wishes :

The wealth of Scopas' * heirs, the soul of Cimon,
And the famed trophies of Agesilaus.

Lichas the Lacedæmonian, we know, gained a great name among the Greeks, by nothing but entertaining strangers who came to see the public exercises of the Spartan youth. But the magnificence of Cimon exceeded even the ancient hospitality and bounty of the Athenians. They indeed taught the Greeks to sow bread-corn, to avail themselves of the use of wells, and of the benefit of fire : in these things they justly glory. But Cimon's house was a kind of common hall for all the people ; the first fruits of his lands were theirs ; whatever the seasons produced of excellent and agreeable, they freely gathered ; nor were strangers in the least debarred from them : so that he in some measure revived the community of goods, which prevailed in the reign of Saturn, and

* Scopas, a rich Thessalian, is mentioned in the life of Cato.

which the poets tell so much of. Those who malevolently ascribed this liberality of his to a desire of flattering or courting the people, were refuted by the rest of his conduct, in which he favoured the nobility, and inclined to the constitution and custom of Lacedæmon. When Themistocles wanted to raise the power and privileges of the commons too high, he joined Aristides to oppose him. In like manner he opposed Ephialtes, who, to ingratiate himself with the people, attempted to abolish the court of Areopagus. He saw all persons concerned in the administration, except Aristides and Ephialtes, pillaging the public, yet he kept his own hands clean, and in all his speeches and actions continued to the last perfectly disinterested. One instance of this they give us in his behaviour to Rhœsaces, a barbarian who had revolted from the king of Persia, and was come to Athens with great treasures. This man, finding himself harassed by informers there, applied to Cimon for his protection; and, to gain his favour, placed two cups, the one full of gold, and the other of silver darics, in his antechamber. Cimon, casting his eye upon them, smiled, and asked him, "Whether he should choose to have him his mercenary or his friend?" "My friend, undoubtedly," said the barbarian. "Go then," said Cimon, "and take these things back with you; for if I be your friend, your money will be mine whenever I have occasion for it."

About this time, the allies, though they paid their contributions, began to scruple the furnishing of ships and men. They wanted to bid adieu to the troubles of war, and to till the ground in quiet and tranquillity, particularly as the barbarians kept at home, and gave them no disturbance. The other Athenian generals took every method to compel them to make good their quota, and by prosecutions and fines rendered the Athenian government oppressive and invidious. But Cimon took a different course when he had the command. He used no compulsion to any Gre-

cian ; he took money and ships unmanned of such as did not choose to serve in person ; and thus suffered them to be led by the charms of ease to domestic employment, to husbandry and manufactures : so that, of a warlike people, they became, through an inglorious attachment to luxury and pleasure, quite unfit for any thing in the military department. On the other hand, he made all the Athenians in their turns serve on board his ships, and kept them in continual exercise. By these means he extended the Athenian dominion over the allies, who were all the while paying him for it. The Athenians were always upon one expedition or other, had their weapons for ever in their hands, and were trained up to every fatigue of service : hence it was that the allies learned to fear and flatter them, and instead of being their fellow soldiers as formerly, insensibly became their tributaries and subjects.

Add to this, that no man humbled the pride and arrogance of the great king more than Cimon. Not satisfied with driving him out of Greece, he pursued his footsteps, and without suffering him to take breath, ravaged and laid waste some parts of his dominions, and drew over others to the Grecian league ; inso-much that in all Asia, from Ionia to Pamphylia, there was not a Persian standard to be seen. As soon as he was informed that the king's fleet and armies lay upon the Pamphylian coast, he wanted to intimidate them in such a manner that they should never more venture beyond the Chelidonian isles. For this purpose he set sail from Cnidus and Triopium with a fleet of two hundred galleys, which Themistocles had, in their first construction, made light and fit to turn with the utmost agility. Cimon widened them, and joined a platform to the deck of each, that there might in time of action be room for a greater number of combatants. When he arrived at Phaselis, which was inhabited by Greeks, but would neither receive his fleet, nor revolt from the king, he ravaged their terri-

tories, and advanced to assault their walls. Hereupon, the Chians who were among his forces, having of old had a friendship for the people of Phaselis, on one side endeavoured to pacify Cimon, and on the other addressed themselves to the townsmen, by letters fastened to arrows, which they shot over the walls. At length they reconciled the two parties; the conditions were that the Phaselites should pay down ten talents, and should follow Cimon's standard against the barbarians.

Ephorus says, Tithraustes commanded the king's fleet, and Pherendates his land forces; but Callisthenes will have it, that Ariomandes the son of Gobryas was at the head of the Persians. He tells us farther, that he lay at anchor in the river Eurymedon, and did not yet choose to come to an engagement with the Greeks, because he expected a reinforcement of eighty Phœnician ships from Cyprus. On the other hand, Cimon wanted to prevent that junction, and therefore sailed with a resolution to compel the Persians to fight, if they declined it. To avoid it, they pushed up the river. But when Cimon came up they attempted to make head against him with six hundred ships, according to Phanodemus, or, as Ephorus writes, with three hundred and fifty. They performed, however, nothing worthy of such a fleet, but presently made for land. The foremost got on shore, and escaped to the army which was drawn up hard by. The Greeks laid hold on the rest, and handled them very roughly, as well as their ships. A certain proof that the Persian fleet was very numerous, is, that though many in all probability got away, and many others were destroyed, yet the Athenians took no less than two hundred vessels.

The barbarian land forces advanced close to the sea: but it appeared to Cimon an arduous undertaking to make good his landing by dint of sword, and with his troops, who were fatigued with the late action, to engage those that were quite fresh and many

times their number. Notwithstanding this, he saw the courage and spirits of his men elevated with their late victory, and that they were very desirous to be led against the enemy. He therefore disembarked his heavy-armed infantry, yet warm from the late action. They rushed forward with loud shouts, and the Persians stood and received them with a good countenance. A sharp conflict ensued, in which the bravest and most distinguished among the Athenians were slain. At last with much difficulty the barbarians were put to the rout: many were killed, and many others were taken, together with their pavilions full of all manner of rich spoil.

Thus Cimon, like an excellent champion, won two prizes in one day, and by these two actions outdid the victory of Salamis at sea, and of Plataea at land. He added, however, a new trophy to his victories. Upon intelligence that the eighty Phœnician galleys, which were not in the battle, were arrived at Hydrus*, he steered that way as fast as possible. They had not received any certain account of the forces to whose assistance they were going; and as this suspense much intimidated them, they were easily defeated, with the loss of all their ships and most of their men.

These events so humbled the king of Persia, that he came into that famous peace, which limited him to the distance of a day's journey† on horseback from the Grecian sea; and by which he engaged that none of his galleys or other ships of war should ever come within the Cyanean and Chelidonian isles. Calisthenes, indeed, denies that the king agreed to these

* As no such place as Hydrus is to be found, Lubinus thinks we should read Sydra, which was a maritime town of Cilicia. Dacier proposes to read Hydrussa, which was one of the Cyclades. But, perhaps, Hydrus is only a corruption of Cyprus; for Polyænus (l. i.) tells us, Cimon sailed thither immediately after his twofold victory. And he adds, that he went disguised in a Persian dress, which must be with a view to take in the Phœnician galleys.

† Four hundred furlongs.

conditions ; but he allows that his subsequent behaviour was equivalent to such an agreement. For his fears consequent upon the defeat, made him retire so far from Greece, that Pericles with fifty ships, and Ephialtes with no more than thirty, sailed beyond the Chelidonian rocks without meeting with any fleet of the barbarians. However, in the collection of Athenian decrees made by Craterus, there is a copy of the articles of this peace, which are in substance the same as we have related them. We are told also, that the Athenians built an altar to Peace on this occasion, and that they paid particular honours to Callias who negociated the treaty. So much was raised from the sale of the spoils, that beside what was reserved for other occasions, the people had money enough to build the wall on the south side of the citadel. Nay, such was the treasure this expedition afforded, that by it were laid the foundations of the long walls called Legs ; they were not finished indeed till some time after. And as the place where they were to be erected was marshy and full of water, Cimon at his own expense had the bottom secured by ramming down large stones and binding them with gravel. He too first adorned the city with those elegant and noble places for exercise and disputation, which a little after came to be so much admired. He planted the *forum* with plane trees ; and whereas the academy before was a dry and unsightly plat, he brought water to it, and sheltered it with groves, so that it abounded with clean alleys and shady walks.

By this time the Persians refused to evacuate the Chersonesus, and, instead of that, called down the Thracians to their assistance. Cimon set out against them from Athens with a very few galleys, and as they looked upon him with contempt on that account, he attacked them, and with four ships only took thirteen of theirs. Thus he expelled the Persians, and beat the Thracians too ; by which success he reduced the whole Chersonesus to the obedience of Athens.

After this, he defeated at sea the Thasians, who had revolted from the Athenians, took three-and-thirty of their ships, and stormed their town. The gold mines which were in the neighbouring continent he secured to his countrymen, together with the whole Thasian territories.

From thence there was an easy opening to invade Macedonia, and possibly to conquer great part of it; and as he neglected the opportunity, it was thought to be owing to the presents which king Alexander made him. His enemies, therefore, impeached him for it, and brought him to his trial. In his defence he thus addressed his judges—"I have no connexion with rich Ionians or Thessalians, whom other generals have applied to, in hopes of receiving compliments and treasures from them. My attachment is to the Macedonians*, whose frugality and sobriety I honour and imitate; things preferable with me to all the wealth in the world. I love indeed to enrich my country at the expense of its enemies." Stesimbrotus, who mentions this trial, says Elpinice waited on Pericles at his own house, to entreat that he would behave with some lenity to her brother: for Pericles was the most vehement accuser that he had. At present, he only said, "You are old, Elpinice, much too old to transact such business as this." However, when the cause came on, he was favourable enough to Cimon, and rose up only once to speak during the whole impeachment, and then he did it in a slight manner. Cimon therefore was honourably acquitted.

As to the rest of his administration, he opposed and restrained the people who were invading the province

* The manuscripts in general have Lacedæmonians; and that is probably the true reading. For Cimon is well known to have had a strong attachment to that people. Besides, the Macedonians were not a sober people. As to what some object, that it is strange he should make no mention of the Macedonians, when he was accused of being bribed by them: the answer is easy, we are not certain that Plutarch has given us all Cimon's defence.

of the nobility, and wanted to appropriate the direction of every thing to themselves. But when he was gone out upon a new expedition, they broke out again, and overturning the constitution and most sacred customs of their country, at the instigation of Ephialtes, they took from the council of Areopagus those causes that used to come before it, and left it the cognizance of but very few. Thus, by bringing all matters before themselves, they made the government a perfect democracy. And this they did with the concurrence of Pericles, who by this time was grown very powerful, and had espoused their party. It was with great indignation that Cimon found, at his return, the dignity of that high court insulted; and he set himself to restore its jurisdiction, and to revive such an aristocracy as had obtained under Clisthenes. Upon this, his adversaries raised a great clamour, and exasperated the people against him, not forgetting those stories about his sister, and his own attachment to the Lacedæmonians. Hence those verses of Eupolis about Cimon.—

He's not a villain, but a debauchee,
Whose careless heart is lost on wine and women.
The time has been, he slept in Lacedæmon,
And left poor Elpinice here alone.

But if with all his negligence and love of wine, he took so many cities, and gained so many victories, it is plain that if he had been a sober man and attentive to business, none of the Greeks, either before or after him, could have exceeded him in great and glorious actions.

From his first setting out in life, he had an attachment to the Lacedæmonians. According to Stesimbrotus, he called one of the twins he had by a Clitonian woman, Lacedæmonius, and the other Eleus; and Pericles often took occasion to reproach them with their mean descent by the mother's side. But Diodorus the geographer writes, that he had both

these sons, and a third named Thessalus, by Isodice daughter to Euryptolemus the son of Megacles.

The Spartans contributed not a little to the promotion of Cimon. Being declared enemies to Themistocles, they much rather chose to adhere to Cimon, though but a young man, at the head of affairs in Athens. The Athenians too at first saw this with pleasure, because they reaped great advantages from the regard which the Spartans had for Cimon. When they began to take the lead among the allies, and were gaining the chief direction of all the business of the league, it was no uneasiness to them to see the honour and esteem he was held in. Indeed Cimon was the man they pitched upon for transacting that business, on account of his humane behaviour to the allies, and his interest with the Lacedæmonians. But when they were become great and powerful, it gave them pain to see Cimon still adoring the Spartans. For he was always magnifying that people at their expense; and particularly, as Stesimbrotus tells us, when he had any fault to find with them, he used to say, "The Lacedæmonians would not have done so." On this account his countrymen began to envy and to hate him.

They had, however, a still heavier complaint against him, which took its rise as follows. In the fourth year of the reign of Archidamus the son of Zeuxidamus, there happened the greatest earthquake at Sparta that ever was heard of. The ground in many parts of Laconia was cleft asunder; Mount Taygetus felt the shock, and its ridges were torn off; the whole city was dismantled, except five houses. The young men and boys were exercising in the portico, and it is said that a little before the earthquake a hare crossed the place, upon which the young men, naked and anointed as they were, ran out in sport after it. The building fell upon the boys that remained, and destroyed them altogether. Their monument is still called, from that event, Sismatia.

Archidamus, amidst the present danger, perceived another that was likely to ensue, and, as he saw the people busy in endeavouring to save their most valuable moveables, he ordered the trumpets to give the alarm, as if some enemy were ready to fall upon them, that they might repair to him immediately with their weapons in their hands. This was the only thing which at that crisis saved Sparta. For the Helots flocked together on all sides from the fields to despatch such as had escaped the earthquake; but finding them armed and in good order, they returned to their villages, and declared open war. At the same time they persuaded some of their neighbours, among whom were the Messenians, to join them against Sparta.

In this great distress the Lacedæmonians sent Periclidas to Athens, to beg for succours. Aristophanes*, in his comic way, says, "There was an extraordinary contrast between his pale face and his red robe, as he sat a suppliant at the altars, and asked us for troops." Ephialtes strongly opposed and protested against giving any assistance to re-establish a city which was rival to their own, insisting that they ought rather to suffer the pride of Sparta to be trodden under foot. Cimon, however, as Critias tells us, preferred the relief of Sparta to the enlargement of the Athenian power, and persuaded the people to march with a great army to its aid. Ion mentions the words which had the most effect upon them: he desired them, it seems, "Not to suffer Greece to be maimed, nor to deprive their own city of its companion."

When he returned from assisting the Lacedæmonians, he marched with his army through Corinth. Lachartus complained in high terms of his bringing in his troops without permission of the citizens: "For," said he, "when we knock at another man's

* *Lysistrata*, l. 1140.

door, we do not enter without leave from the master.” “But you, Lachartus,” answered Cimon, “did not knock at the gates of Cleone and Megara, but broke them in pieces, and forced your way in, upon this principle, that nothing should be shut against the strong.” With this boldness and propriety too did he speak to the Corinthian, and then pursued his march.

After this, the Spartans called in the Athenians a second time against the Messenians and Helots in Ithome*. But when they were arrived, they were more afraid of their spirit of enterprise than of the enemy, and therefore, of all their allies, sent them only back again, as persons suspected of some dishonourable design. They returned full of resentment, of course†, and now openly declared themselves against the partisans of the Lacedæmonians, and particularly against Cimon. In consequence of this, upon a slight pretence, they banished him for ten years, which is the term the ostracism extends to.

In the meantime, the Lacedæmonians, in their return from an expedition in which they had delivered Delphi from the Phocians, encamped at Tengara. The Athenians came to give them battle. On this occasion Cimon appeared in arms among those of his own tribe, which was that of Oeneis, to fight for his country against the Lacedæmonians. When the council of five hundred heard of it, they were afraid that his enemies would raise a clamour against him, as if he was only come to throw things into confusion, and to bring the Lacedæmonians into Athens, and therefore forbade the generals to receive him. Cimon, upon this, retired, after he had desired Euthippus the Anaphlystian, and the rest of his friends,

* The Spartans were not skilled in sieges.

† The Athenians, in resentment of this affront, broke the alliance with Sparta, and joined in confederacy with the Argives.

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who were most censured as partisans of Sparta, to exert themselves gloriously against the enemy, and by their behaviour to wipe off the aspersion

These brave men, in number about a hundred, took Cimon's armour (as a sacred pledge) into the midst of their little band, formed themselves into a close body, and fought till they all fell with the greatest ardour imaginable. The Athenians regretted them exceedingly, and repented of the unjust censures they had fixed upon them. Their resentment against Cimon, too, soon abated, partly from the remembrance of his past services, and partly from the difficulties they lay under at the present juncture. They were beaten in the great battle fought at Tanagra, and they expected another army would come against them from Peloponnesus the next spring. Hence it was, that they recalled Cimon from banishment, and Pericles himself was the first to propose it. With so much candour were differences managed then, so moderate the resentments of men, and so easily laid down, where the public good required it! Ambition itself, the strongest of all passions, yielded to the interests and necessities of their country!

Cimon, soon after his return, put an end to the war, and reconciled the two cities. After the peace was made, he saw the Athenians could not sit down quietly, but still wanted to be in motion, and to aggrandize themselves by new expeditions. To prevent their exciting further troubles in Greece, and giving a handle for intestine wars, and heavy complaints of the allies against Athens, on account of their formidable fleets traversing the seas about the islands and round Peloponnesus, he fitted out a fleet of two hundred sail, to carry war into Egypt and Cyprus*. This

* The history of the first expedition is this. While Cimon was employed in his enterprise against Cyprus, Inarus, king of Libya, having brought the greatest part of lower Egypt to revolt from Artaxerxes, called in the Athenians to assist him to complete his conquest. Hereupon the Athenians quitted Cyprus, and sailed into Egypt.

he thought would answer two intentions; it would accustom the Athenians to conflicts with the barbarians, and it would improve their substance in an honourable manner, by bringing the rich spoils of their natural enemies into Greece.

When all was now ready, and the army on the point of embarking, Cimon had this dream. An angry bitch seemed to bay at him, and, something between barking and a human voice, to utter these words—*Come on; I and my whelps with pleasure shall receive thee.* Though the dream was hard to interpret, Astyphilus the Posidonian, a great diviner, and friend of Cimon's, told him it signified his death. He argued thus; a dog is an enemy to the man he barks at; and no one can give his enemy greater pleasure than by his death. The mixture of the voice pointed out that the enemy was a Mede, for the armies of the Medes are composed of Greeks and barbarians. After this dream, he had another sign in sacrificing to Bacchus. When the priest had killed the victim, a swarm of ants took up the clotted blood by little and little, and laid it upon Cimon's great toe. This they did for some time with-

They made themselves masters of the Nile, and attacking Memphis, seized two of the outworks, and attempted the third, called the *white wall*. But the expedition proved very unfortunate. Artaxerxes sent Megabyzus with a powerful army into Egypt. He defeated the rebels and the Libyans their associates: drove the Greeks from Memphis, shut them up in the island of Prosritis eighteen months, and at last forced them to surrender. They almost all perished in that war, which lasted six years. Inarus, in violation of the public faith, was crucified.

The second expedition was undertaken a few years after, and was not more successful. The Athenians went against Cyprus with two hundred galleys. While they were besieging Citium there, Amyrtæus the Saite applied to them for succours in Egypt, and Cimon sent him sixty of his galleys. Some say he went with them himself; others, that he continued before Citium. But nothing of moment was transacted at this time to the prejudice of the Persians in Egypt. However, in the tenth year of Darius Nothus, Amyrtæus issued from the fens, and, being joined by all the Egyptians, drove the Persians out of the kingdom, and became king of the whole country.

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out any one's taking notice of it: at last Cimon himself observed it, and at the same instant the soothsayer came and showed him the liver without a head.

The expedition, however, could not now be put off, and therefore he set sail. He sent sixty of his galleys against Egypt, and with the rest made for the Asiatic coast, where he defeated the king's fleet, consisting of Phœnician and Cilician ships, made himself master of the cities in that circuit, and watched his opportunity to penetrate into Egypt. Every thing was great in the designs he formed. He thought of nothing less than overturning the whole Persian empire; and the rather, because he was informed that Themistocles was in great reputation and power with the barbarians, and had promised the king to take the conduct of the Grecian war, whenever he entered upon it. But Themistocles, they tell us, in despair of managing it to any advantage, and of getting the better of the good fortune and valour of Cimon, fell by his own hand.

When Cimon had formed these great projects, as a first step towards them, he cast anchor before Cyprus. From thence he sent persons in whom he could confide with a private question to the oracle of Jupiter Ammon; for their errand was entirely unknown. Nor did the deity return them any answer, but immediately upon their arrival ordered them to return, "Because Cimon," said he, "is already with me." The messengers, upon this, took the road to the sea, and when they reached the Grecian camp, which was then on the coasts of Egypt, they found that Cimon was dead. They then inquired what day he died, and comparing it with the time the oracle was delivered, they perceived that his departure was enigmatically pointed at in the expression, "That he was already with the gods."

According to most authors he died a natural death during the siege of Citium; but some say he died of a wound he received in an engagement with the barbarians.

The last advice he gave those about him was to sail away immediately, and to conceal his death. Accordingly, before the enemy or their allies knew the real state of the case, they returned in safety by the generalship of Cimon, exercised, as Phanodemus says, thirty days after his death.

After he was gone, there was not one Grecian general who did any thing considerable against the barbarians. The leading orators were little better than incendiaries, who set the Greeks one against another, and involved them in intestine wars; nor was there any healing hand to interpose. Thus the king's affairs had time to recover themselves, and inexpressible ruin was brought upon the powers of Greece. Long after this, indeed, Agesilaus carried his arms into Asia, and renewed the war awhile against the king's lieutenants on the coast: but he was so soon recalled by the seditions and tumults which broke out afresh in Greece, that he could do nothing extraordinary. The Persian taxgatherers were then left amidst the cities in alliance and friendship with the Greeks; whereas, while Cimon had the command, not a single collector was seen, nor so much as a horseman appeared within four hundred furlongs from the sea-coast.

That his remains were brought to Attica, his monument there is a sufficient proof, for it still bears the title of Cimonia. Nevertheless the people of Citium have a tomb of Cimon, which they hold in great veneration, as Nausicrates the orator informs us; the gods having ordered them in a certain famine not to disregard his *manes*, but to honour and worship him as a superior being. Such was this Grecian general.

LUCULLUS.

THE grandfather of Lucullus was a man of consular dignity ; Metellus, surnamed Numidicus, was his uncle by his mother's side. His father was found guilty of embezzling the public money, and his mother, Cæcilia, had but an indifferent reputation for chastity. As for Lucullus himself, while he was but a youth, before he solicited any public charge, or attempted to gain a share in the administration, he made his first appearance in impeaching Servilius the augur, who had been his father's accuser. As he had caught Servilius in some act of injustice in the execution of his office, all the world commended the prosecution, and talked of it as an indication of extraordinary spirit. Indeed, where there was no injury to revenge, the Romans considered the business of impeachments as a generous pursuit, and they chose to have their young men fasten upon criminals, like so many well bred hounds upon their prey.

The cause was argued with so much vehemence, that they came to blows, and several were wounded, and some killed ; in the end, however, Servilius was acquitted. But though Lucullus lost his cause, he had great command both of the Greek and Latin tongues ; insomuch that Sylla dedicated his Commentaries to him, as a person who could reduce the acts and incidents to much better order, and compose a more agreeable history of them, than himself. For his eloquence was not only occasional, or exerted when necessity called for it, like that of other orators who beat about them in the *forum*,

As sports the vaulting tunny in the main,

but when they are out of it,

Are dry, inelegant, and dead—

He had applied himself to the sciences called *liberal*,

and was deep in the study of *humanity* from his youth ; and in his age he withdrew from public labours, of which he had had a great share, to repose himself in the bosom of philosophy, and to enjoy the speculations she suggested ; bidding a timely adieu to ambition after his difference with Pompey. To what we have said of his ingenuity and skill in languages, the following story may be added. While he was but a youth, as he was jesting one day with Hortensius the orator, and Sisenna the historian, he undertook to write a short history of the Marsi, either in Greek or Latin verse, as the lot should fall. They took him at his word, and, according to the lot, it was to be in Greek. That history of his is still extant.

Among the many proofs of his affection for his brother Marcus, the Romans speak most of the first. Though he was much older than Marcus, he would not accept any office without him, but waited his time. This was so agreeable to the people, that in his absence they created him ædile along with his brother.

Though he was but a stripling at the time of the Marsian war, there appeared many instances of his courage and understanding. But Sylla's attachment to him was principally owing to his constancy and mildness. On this account he made use of his services from first to last in his most important affairs. Amongst other things, he gave him the direction of the mint. It was he who coined most of Sylla's money in Peloponnesus, during the Mithridatic war. From him it was called Lucullia ; and it continued to be chiefly in use for the occasions of the army, for the goodness of it made it pass with ease.

Some time after this, Sylla engaged in the siege of Athens ; and though he was victorious by land, the superiority of the enemy at sea straitened him for provisions. For this reason he despatched Lucullus into Egypt and Libya, to procure him a supply of ships. It was then the depth of winter ; yet he scrupled not to sail with three small Greek brigantines and as many

small Rhodian galleys, which were to meet strong seas, and a number of the enemy's ships which kept watch on all sides, because their strength lay there. In spite of this opposition he reached Crete, and brought it over to Sylla's interest.

From thence he passed to Cyrene, where he delivered the people from the tyrants and civil wars with which they had been harassed, and re-established their constitution. In this he availed himself of a saying of Plato, who when he was desired to give them a body of laws, and to settle their government upon rational principles, gave them this oracular answer: "It is very difficult to give laws to so prosperous a people." In fact nothing is harder to govern than man when fortune smiles, nor any thing more tractable than he when calamity lays her hands upon him. Hence it was that Lucullus found the Cyrenians so pliant and submissive to his regulations.

From Cyrene he sailed to Egypt, but was attacked by pirates on his way, and lost most of the vessels he had collected. He himself escaped, and entered the port of Alexandria in a magnificent manner, being conducted in by the whole Egyptian fleet set off to the best advantage, as it used to be when it attended the king in person. Ptolemy*, who was but a youth, received him with all demonstrations of respect, and even lodged and provided him a table in his own palace; an honour which had not been granted before to any foreign commander. Nor was the allowance for his expenses the same which others had, but four times as much. Lucullus, however, took no more than was absolutely necessary, and refused the king's presents, though he was offered no less than the value of eighty talents. It is said, he neither visited Memphis, nor any other of the celebrated won-

* Palmerius takes this for Ptolemy Auletes; but Auletes was not king till the year before Christ sixty-five. It must, therefore, have been Ptolemy Lathyrus. For Sylla concluded the peace with Mithridates in the year before Christ eighty-two.

ders of Egypt; thinking it rather the business of a person who has time, and only travels for pleasure, than of him who had left his general engaged in a siege, and encamped before the enemy's fortifications.

Ptolemy refused to enter into alliance with Sylla for fear of bringing war upon himself, but he gave Lucullus a convoy to escort him to Cyprus, embraced him at parting, and respectfully offered him a rich emerald set in gold. Lucullus at first declined it, but upon the king's showing him his own picture engraved on it, he was afraid to refuse it, lest he should be thought to go away with hostile intentions, and in consequence have some fatal scheme formed against him at sea.

In his return he collected a number of ships from the maritime towns, excepting those that had given shelter and protection to pirates, and with this fleet he passed over to Cyprus. There he found that the enemy's ships lay in wait for him under some point of land; and therefore he laid up his fleet, and wrote to the cities to provide him quarters and all necessaries, as if he intended to pass the winter there. But as soon as the wind served, he immediately launched again, and proceeded on his voyage, lowering his sails in the day-time, and hoisting them again when it grew dark; by which stratagem he got safe to Rhodes. There he got a fresh supply of ships, and found means to persuade the people of Cos and Cnidus to quit Mithridates, and join him against the Samians. With his own forces he drove the king's troops out of Chios; took Epigonus, the Colophonian tyrant, prisoner, and set the people free.

At this time Mithridates was forced to abandon Pergamus, and had retired to Pitana. As Fimbria shut him up by land, he cast his eyes upon the sea, and in despair of facing in the field that bold and victorious officer, collected his ships from all quarters. Fimbria saw this, but was sensible of his want of naval strength, and therefore sent to entreat Lucullus to come with

his fleet, and assist him in taking a king, who was the most warlike and virulent enemy the Romans had. "Let not Mithridates," said he, "the glorious prize which has been sought in so many labours and conflicts, escape; as he is fallen into the hands of the Romans, and is already in their net. When he is taken, who will have a greater share in the honour than he who stops his flight, and catches him as he goes? If I shut him up by land, and you do the same by sea, the palm will be all our own. What value will Rome then set upon the actions of Sylla at Orchomenus and Chæronea, though now so much extolled?"

There was nothing absurd in the proposal. Every body saw, that if Lucullus, who was at no great distance, had brought up his fleet, and blocked up the harbour, the war would have been at an end, and they would all have been delivered from infinite calamities. But whether it was that he preferred his fidelity, as Sylla's lieutenant, to his own interest and that of the public; whether he abhorred Fimbria, as a villain whose ambition had lately led him to murder his general and his friend; or whether by some overruling influence of fortune he reserved Mithridates for his own antagonist, he absolutely rejected the proposal. He suffered him to get out of the harbour, and to laugh at Fimbria's land forces.

After this he had the honour of beating the king's fleet twice. The first time was at Lectum, a promontory of Troas; the second at Tenedos, where he saw Neoptolemus at anchor with a more considerable force. Upon this, Lucullus advanced before the rest of the ships, in a Rhodian galley of five banks of oars, commanded by Demagoras, a man very faithful to the Romans, and experienced in naval affairs. Neoptolemus met him with great fury, and ordered the master of his ship to strike against that of Lucullus. But Demagoras fearing the weight of the admiral's galley, and the shock of its brazen beak, thought it dangerous to meet him ahead. He therefore tacked about, and

received him astern, in which place he received no great damage, because the stroke was upon the lower parts of the ship, which were under water. In the meantime, the rest of his fleet coming up, Lucullus ordered his own ship to tack again, fell upon the enemy, and after many gallant actions, put them to flight, and pursued Neoptolemus for some time.

This done, he went to meet Sylla, who was going to cross the sea from the Chersonesus. Here he secured the passage, and helped to transport his army. When the peace was agreed upon*, Mithridates sailed into the Euxine sea, and Sylla laid a fine upon Asia of twenty thousand talents. Lucullus was commissioned to collect the tax, and to coin the money; and it was some consolation to the cities, amidst the severity of Sylla, that Lucullus acted not only with the utmost justice, but with all the lenity that so difficult and odious a charge would admit of.

As the Mityleneans had openly revolted, he wanted to bring them to acknowledge their fault, and pay a moderate fine for having joined Marius's party. But, led by their ill genius, they continued obstinate. Upon this he went against them with his fleet, beat them in a great battle, and shut them up within their walls. Some days after he had begun the siege, he had recourse to this stratagem. In open day he set sail towards Elea, but returned privately at night, and lay close near the city. The Mityleneans then sallying out in a bold and disorderly manner to plunder his camp, which they thought he had abandoned, he fell upon them, took most of them prisoners, and killed five hundred who stood upon their defence. Here he got six thousand slaves, and an immense quantity of other spoil.

He had no hand in the various and unspeakable evils which Sylla and Marius brought upon Italy; for by the favour of Providence he was engaged in the

* This peace was concluded in the year of Rome six hundred and sixty-nine, eight years before the death of Sylla.

affairs of Asia. Yet none of Sylla's friends had greater interest with him. Sylla, as we have said, out of particular regard, dedicated his Commentaries to him; and passing Pompey by, in his last will constituted him guardian to his son. This seems to have first occasioned those differences and that jealousy which subsisted between Pompey and Lucullus, both young men and full of ardour in the pursuit of glory.

A little after the death of Sylla, Lucullus was chosen consul along with Marcus Cotta, about the hundred and seventy-sixth olympiad. At this time many proposed to renew the war with Mithridates, and Cotta himself said, "The fire was not extinguished, it only slept in embers." Lucullus, therefore, was much concerned at having the Cisalpine Gaul allotted as his province, which promised him no opportunity to distinguish himself. But the honour Pompey had acquired in Spain gave him most trouble; because that general's superior reputation, he clearly saw, after the Spanish war was ended, would entitle him to the command against Mithridates. Hence it was, that when Pompey applied for money, and informed the government, that if he was not supplied, he must leave Spain and Sertorius, and bring his forces back to Italy, Lucullus readily exerted himself to procure the supplies, and to prevent his returning upon any pretext whatever during his consulship. He knew that every measure at home would be under Pompey's direction, if he came with such an army. For, at this very time, the tribune Cethegus, who had the lead, because he consulted nothing but the humour of the people, was at enmity with Lucullus, on account of his detesting that tribune's life, polluted as it was with infamous amours, insolence, and every species of profligacy. Against this man he declared open war. Lucius Quintius, another tribune, wanted to annul the acts of Sylla, and to disorder the whole face of affairs, which was now tolerably composed. But Lucullus, by private representations and public

remonstrances, drew him from his purpose, and restrained his ambition. Thus, in the most polite and salutary way imaginable, he destroyed the seeds of a very dangerous disease.

About this time news was brought of the death of Octavius, governor of Cilicia. There were many competitors for that province, and they all paid their court to Cethegus, as the person most likely to procure it for them. Lucullus set no great value upon that government; but, as it was near Cappadocia, he concluded, if he could obtain it, that the Romans would not think of employing any other general against Mithridates. For this reason he exerted all his art to secure the province to himself. At last he was necessitated, against the bent of his disposition, to give into a measure which was deemed indirect and illiberal, but very conducive to his purpose.

There was a woman then in Rome named Præcia, famed for beauty and enchanting wit, but in other respects no better than a common prostitute. By applying her interest with those who frequented her house and were fond of her company, to serve her friends in the administration and in other affairs, she added to her other accomplishments the reputation of being an useful friend and a woman of business. This exalted her not a little. But when she had captivated Cethegus, who was then in the height of his glory and carried all before him in Rome, the whole power fell into her hands. Nothing was done without the favour of Cethegus, nor by Cethegus, without the consent of Præcia. To her Lucullus applied by presents and the most insinuating compliments; nor could any thing have been more acceptable to a vain and pompous woman, than to see herself flattered and courted by such a man as Lucullus. The consequence was, that Cethegus immediately espoused his cause, and solicited for him the province of Cilicia. When he had gained this, he had no farther need either of Præcia or Cethegus.

All came into his interest, and with one voice gave him the command in the Mithridatic war. He indeed could not but be considered as the fittest person for that charge, because Pompey was engaged with Sertorius, and Metellus had given up his pretensions on account of his great age; and these were the only persons who could stand in competition for it with Lucullus. However, his colleague Cotta, by much application, prevailed upon the senate to send him with a fleet to guard the Propontis, and to protect Bithynia.

Lucullus, with a legion now levied in Italy, passed over into Asia, where he found the rest of the troops that were to compose his army. These had all been long entirely corrupted by luxury and avarice; and that part of them called Fimbrians was more untractable than the rest, on account of their having been under no command. At the instigation of Fimbria they had killed Flaccus, who was consul and their general too, and had betrayed Fimbria himself to Sylla; and they were still mutinous and lawless men, though in other respects brave, hardy, and experienced soldiers. Nevertheless Lucullus in a little time subdued the seditious spirit of these men, and corrected the faults of the rest: so that now they first found a real commander, whereas before they had been brought to serve by indulgence and every promise of pleasure.

The affairs of the enemy were in this posture. Mithridates, like a sophistical warrior, had formerly met the Romans in a vain and ostentatious manner, with forces that were showy and pompous indeed, but of little use. Baffled and disgraced in his attempt, he grew wiser, and therefore in this second war he provided troops that were capable of real service. He retrenched that mixed multitude of nations, and those bravadoes that were issued from his camp in a barbarous variety of language, together with the rich arms adorned with gold and pre-

cious stones, which he now considered rather as the spoils of the conqueror than as adding any vigour to the men that wore them. Instead of this, he armed them with swords in the Roman fashion, and with large and heavy shields; and his cavalry he provided with horses rather well-trained than gaily accoutred. His infantry consisted of a hundred and twenty thousand, and his cavalry of sixteen thousand, besides armed chariots to the number of a hundred. His navy was not equipped, as before, with gilded pavilions, baths, and delicious apartments for the women, but with all manner of weapons offensive and defensive, and money to pay the troops.

In this respectable form he invaded Bithynia, where the cities received him with pleasure; and not only that country, but all Asia returned to its former dis-tempered inclinations, by reason of the intolerable evils that the Roman usurers and tax-gatherers had brought upon them. These Lucullus afterwards drove away, like so many harpies which robbed the poor inhabitants of their food. At present he was satisfied with reprimanding them, and bringing them to exercise their office with more moderation; by which means he kept the Asiatics from revolting, when their inclination lay almost universally that way.

While Lucullus was employed in these matters, Cotta, thinking he had found his opportunity, prepared to give Mithridates battle. And as he had accounts from many hands, that Lucullus was coming up, and was already encamped in Phrygia, he did every thing to expedite the engagement, in order to prevent Lucullus from having any share in the triumph, which he believed was now all his own. He was defeated, however, both by sea and land, with the loss of sixty ships and all their crews, as well as four thousand land forces; after which he was shut up in Chalcedon, and had no resource except in the assistance of Lucullus. Lucullus was advised, notwithstanding, to take no notice of Cotta, but to march

forward into the kingdom of Mithridates, which he would find in a defenceless state. On this occasion the soldiers were loudest in their complaints. They represented that Cotta had, by his rash counsels, not only ruined himself and his own men, but done them too great prejudice; since, had it not been for his error, they might have conquered without loss. But Lucullus, in a set speech upon this subject, told them, "He had rather deliver one Roman out of the enemy's hand, than take all the enemy had." And when Archelaus, who formerly had commanded the king's forces in Bœotia, but now was come over to the Romans and fought for them, asserted, "That if Lucullus would but once make his appearance in Pontus, all would immediately fall before him;" he said, "He would not act in a more cowardly manner than hunters, nor pass the wild beasts by, and go to their empty dens." He had no sooner uttered these words, than he marched against Mithridates with thirty thousand foot, and two thousand five hundred horse.

When he got sight of the enemy, he was astonished at their numbers, and determined to avoid a battle and gain time. But Marius*, a Roman officer, whom Sertorius had sent to Mithridates out of Spain with some troops, advanced to meet Lucullus, and gave him the challenge. Lucullus accepted it, and put his army in order of battle. The signal was just ready to be given, when, without any visible alteration, there was a sudden explosion in the air, and a large luminous body was seen to fall between the two armies; its form was like that of a large tun, and its colour that of molten silver. Both sides were so affected with the phenomenon, that they parted without striking a blow. This prodigy is said to have happened in Phrygia at a place called Otryæ.

Lucullus, concluding that no human supplies could be sufficient to maintain so many myriads as Mithridates had, for any length of time, especially in presence of an enemy, ordered one of the prisoners to

* Appian calls him Varius.

be brought before him. The first question he put to him was, how many there were in his mess, and the second, what provisions he had left in his tent. When he had this man's answer, he commanded him to withdraw; and then examined a second and third in like manner. The next thing was to compare the quantity of provisions, which Mithridates had laid in, with the number of soldiers he had to support; by which he found that in three or four days they would be in want of bread-corn. This confirmed him in his design of gaining time; and he caused great plenty of provisions to be brought into his own camp, that in the midst of abundance he might watch the enemy's distress.

Notwithstanding this, Mithridates formed a design against the Cyziceniens, who were beaten in the late battle near Chalcedon*, and had lost three thousand men and ten ships. To deceive Lucullus, he decamped soon after supper, one dark tempestuous night; and marched with so much expedition, that at break of day he got before the town, and posted himself upon mount Adrastia†. As soon as Lucullus perceived he was gone, he followed his steps: and without falling unawares upon the enemy in the obscurity of the night, as he might easily have done, he reached the place of his destination, and sat down at a village called Thraceia, the most commodious situation imaginable for guarding the roads and cutting off the enemy's convoys.

He was now so sure of his aim that he concealed it no longer from his men; but when they had intrenched themselves, and returned from their labour, called them together, and told them with great triumph, "In a few days he would gain them a victory which should not cost one drop of blood."

Mithridates had planted his troops in ten different posts about the city, and with his vessels blocked up

* Along with Cotta.

† So called from a temple in the city consecrated by Adrastus to the goddess Nemesis, who from thence had the name of Adrastia.

the frith which parts it from the continent*, so that it was invested on all sides. The Cyziceniens were prepared to combat the greatest difficulties, and to suffer the last extremities in the Roman cause: but they knew not where Lucullus was, and were much concerned that they could get no account of him. Though his camp was visible enough, the enemy had the art to impose upon them. Pointing to the Romans who were posted on the heights, "Do you see that army?" said they; "those are the Armenians and Medes, whom Tigranes has sent as a reinforcement to Mithridates." Surrounded with such an immense number of enemies, as they thought, and having no hope of relief but from the arrival of Lucullus, they were in the utmost consternation.

When Demonax, whom Archelaus found means to send into the town†, brought them news that Lucullus was arrived, at first they could hardly believe it, imagining he came only with a feigned story, to encourage them to bear up in their present distress. However, the same moment, a boy made his appearance, who had been a prisoner among the enemy, and had just made his escape. Upon their asking him where Lucullus was, he laughed, thinking them only in jest; but when he saw they were in earnest, he pointed with his finger to the Roman camp. This sufficiently revived their drooping spirits.

In the lake Dascylitis, near Cyzicus, there were vessels of a considerable size. Lucullus hauled up the largest of them, put it upon a carriage, and drew it down to the sea. Then he put on board it as many soldiers as it could contain, and ordered them to get into Cyzicus, which they effected in the night.

It seems too that Heaven, delighted with the valour of the Cyziceniens, supported them with several re-

* Strabo says, Cyzicus lies upon the Propontis, and is an island joined to the continent by two bridges; near which is a city of the same name, with two harbours capable of containing two hundred vessels.

STRAB. l. xii.

† By the assistance of bladders he swam into the town.

FLORUS, l. iii.

markable signs. The feast of Proserpine was come, when they were to sacrifice a black heifer to her; and as they had no living animal of that kind, they made one of paste *, and were approaching the altar with it. The victim, bred for that purpose, pastured with the rest of their cattle on the other side of the frith. On that very day she parted from the herd, swam alone to the town, and presented herself before the altar. The same goddess appeared to Aristagoras, the public secretary, in a dream, and said, "Go and tell your fellow-citizens to take courage, for I shall bring the African piper against the trumpeter of Pontus."

While the Cizycenians were wondering at this oracular expression, in the morning a strong wind blew, and the sea was in the utmost agitation. The king's machines erected against the walls, the wonderful work of Niconidus the Thessalian, by the noise and cracking first announced what was to come. Then a south wind incredibly violent arose, and in the short space of an hour broke all the engines to pieces, and destroyed the wooden tower which was an hundred cubits high. It is moreover related, that Minerva was seen by many at Ilium in their sleep, all covered with sweat, and with part of her veil rent; and that she said, she was just come from assisting the people of Cyzicus. Nay, they shewed at Ilium a pillar which had an inscription to that purpose.

As long as Mithridates was deceived by his officers, and kept in ignorance of the famine that prevailed in the camp, he lamented his miscarriage in the siege. But when he came to be sensible of the extremity to which his soldiers were reduced, and that they were forced even to eat human flesh *, all

* The Pythagoreans, who thought it unlawful to kill any animal, seem to have been the first among the Greeks who offered the figures of animals in paste, myrrh, or some other composition. The poorer sort of Egyptians are said to have done the same from another principle.

† There is something extremely improbable in this. It does not appear that Mithridates was so totally blocked up by Lucullus as to

his ambition and spirit of contention died away. He found Lucullus did not make war in a theatrical ostentatious manner, but aimed his blows at his very heart, and left nothing unattempted to deprive him of provisions. He therefore seized his opportunity while the Romans were attacking a certain fort, to send off almost all his cavalry and his beasts of burden, as well as the least useful part of his infantry, into Bithynia.

When Lucullus was apprized of their departure, he retired during the night into his camp. Next morning there was a violent storm; nevertheless he began the pursuit with ten cohorts of foot, beside his cavalry. All the way he was greatly incommoded by the snow, and the cold was so piercing that several of his soldiers sunk under it, and were forced to stop. With the rest he overtook the enemy at the river Rhyndacus, and made such havoc among them, that the women of Apollonia came out to plunder the convoys and to strip the slain.

The slain, as may well be imagined, were very numerous, and Lucullus made fifteen thousand prisoners; besides which, he took six thousand horses and an infinite number of beasts of burden. And he made it his business to lead them all by the enemy's camp.

I cannot help wondering at Sallust's saying, that this was the first time that the Romans saw a camel*. How could he think that those who formerly under

reduce him to this extremity; and even had that been the case, it would certainly have been more eligible to have risked a battle, than to have submitted to the dreadful alternative here mentioned. But wherefore eat human flesh, when afterwards we are expressly told that they had beasts to send away? There is, to the best of our knowledge and belief, as little foundation in history for this practice, as there is in nature.

* Livy expressly tells us, there were camels in Antiochus's army. "Before the cavalry were placed the chariots armed with scythes, and camels of that species called dromedaries."

LIV. lib. xxxvii. c. 40.

Scipio conquered Antiochus, and lately defeated Archelaus at Orchomenus and Chæronea, should be unacquainted with that animal?

Mithridates now resolved upon a speedy flight; and to amuse Lucullus with employment in another quarter, he sent his admiral Aristonicus to the Grecian sea. But just as he was on the point of sailing, he was betrayed to Lucullus, together with ten thousand pieces of gold, which he took with him to corrupt some part of the Roman forces. After this, Mithridates made his escape by sea, and left his generals to get off with the army in the best manner they could. Lucullus coming up with them at the river Granicus, killed full twenty thousand, and made a prodigious number of prisoners. It is said that in this campaign the enemy lost near three hundred thousand men, reckoning the servants of the army as well as soldiers.

Lucullus immediately entered Cyzicum, where he was received with every testimony of joy and respect. After which he went to the Hellespont, to collect ships to make up a fleet. On this occasion he touched at Troas, and slept there in the temple of Venus. The goddess, he dreamed, stood by him, and addressed him as follows:

Dost thou then sleep, great monarch of the woods?

The fawns are rustling near thee.—

Upon this he rose, and calling his friends together while it was yet dark, related to them the vision. He had hardly made an end, when messengers arrived from Ilium, with an account that they had seen off the Grecian harbour* thirteen of the king's large galleys steering towards Lemnos. He went in pursuit of them without losing a moment, took them, and killed their admiral Isidorus. When this was done, he made all the sail he could after some others which

* Plutarch means the harbour where the Grecians landed when they were going to the siege of Troy.

were before. These lay at anchor by the island; and as soon as the officers perceived his approach, they hauled the ships ashore, and fighting from the decks, galled the Romans exceedingly. The Romans had no chance to surround them; nor could their galleys, which were by the waves kept in continual motion, make any impression upon those of the enemy, which were on firm ground, and stood immovable. At last, having with much difficulty found a landing-place, he put some of his troops on shore, who taking them in the rear, killed a number of them, and forced the rest to cut their cables and stand out to sea. In the confusion the vessels dashed one against another, or fell upon the beaks of those of Lucullus. The destruction consequently was great. Marius, the general sent by Sertorius, was among the prisoners. He had but one eye: and Lucullus, when he first set sail, had given his men a strict charge not to kill any person with one eye; in order that he might be reserved for a death of greater torture and disgrace.

After this, he hastened to pursue Mithridates himself, whom he hoped to find in Bithynia blocked up by Voconius. He had sent this officer before with a fleet to Nicomedia, to prevent the king's escape. But Voconius had loitered in Samothrace, about getting himself initiated in the mysteries* and celebrating festivals. Mithridates in the mean time had got out, and was making great efforts to reach Pontus before Lucullus could come to stop him. But a violent tempest overtook him, by which many of his vessels were dashed to pieces and many sunk. The whole

* The mysteries of the Cabiri. The worship of these gods was probably brought from Phœnicia; for CABIR in the language of that country signifies powerful. They were revered as the most tremendous of superior beings; the more so, because of the mysterious and awful solemnities of their worship. Some have pretended to give us an account of their names, though they were locked in profoundest secrecy.

shore was covered with the wreck which the sea threw up for several days. As for the king himself, the ship in which he sailed was so large, that the pilots could not make land with it amidst such a terrible agitation of the waves, and it was by this time ready to founder with the water it had taken in. He therefore got into a shallop belonging to some pirates, and trusting his life to their hands, beyond all hope, was brought safe to Heraclea in Pontus, after having passed through the most unspeakable dangers.

In this war Lucullus behaved to the senate of Rome with an honest pride, which had its success. They had decreed him three thousand talents to enable him to fit out a fleet. But he acquainted them by letters, that he had no need of the money, and boasted that, without so much expense and such mighty preparations, he would drive Mithridates out of the sea with the ships the allies would give him. And he performed his promise by the assistance of a superior power. For the tempest, which ruined the Pontic fleet, is said to have been raised by the resentment of Diana of Priapus, for their plundering her temple and beating down her statue.

Lucullus was now advised by many of his officers to let the war sleep a while; but, without regarding their opinion, he penetrated into the kingdom of Pontus, by way of Bithynia and Galatia. At first he found provisions so scarce, that he was forced to have thirty thousand Gauls follow him, with each a measure* of wheat upon his shoulders. But as he proceeded further in his march, and bore down all opposition, he came to such plenty, that an ox was sold for one drachma, and a slave for four. The rest of the booty was so little regarded, that some left it behind them, and others destroyed it: for, amidst such abundance, they could not find a purchaser. Having, in the excursions of their cavalry, laid waste all the

* Medimnus.

country as far as Themiscyræ and about the river Thermadon, they complained that Lucullus took all the towns by capitulation, instead of storm, and gave not up one to the soldiers for plunder. "Now," said they, "you leave Amisus, a rich and flourishing city, which might be easily taken, if you would assault it vigorously; and drag us after Mithridates into the wastes of Tibarene and Chaldæa."

Lucullus, however, not thinking they would break out into that rage which afterwards appeared, neglected their remonstrances. He took more pains to excuse himself to those who blamed his slow progress, and his losing time in reducing towns and villages of little consequence, while Mithridates was again gathering power. "This is the very thing," said he, "that I want, and aim at in all my operations, that Mithridates may get strength, and collect an army respectable enough to make him stand an engagement, and not continue to fly before us. Do not you see what vast and boundless deserts lie behind him? Is not Caucasus, with all its immense train of mountains at hand, sufficient to hide him and numberless other kings who wish to avoid a battle? It is but a few days journey from the country of the Cabiri* into Armenia, where Tigranes, king of kings, is seated, surrounded with that power which has wrested Asia from the Parthians, which carries Grecian colonies into Media, subdues Syria and Palestine, cuts off the Seleucidæ, and carries their wives and daughters into captivity. This prince is nearly allied to Mithridates; he is his son-in-law. Do you think he will disregard him, when he comes as a suppliant, and not take up arms in his cause? why will you then be in such haste to drive Mithridates out of his domi-

* Hence it appears, as well as from a passage in Strabo, that there was a district on the borders of Phrygia called Cabiri. Indeed the worship of those gods had prevailed in several parts of Asia, and they are supposed to have had homage paid them at Rome under the title of *Divi Potes*.

nions, and risk the bringing Tigranes upon us, who has long wanted a pretence for it? And surely he cannot find a more specious one, than that of succouring a father-in-law, and a king reduced to such extreme necessity. What need is there then for us to ripen this affair, and to teach Mithridates what he may not know, who are the confederates he is to seek against us; or to drive him, against his inclination and his notions of honour, into the arms of Tigranes? Is it not better to give him time to make preparations and regain strength in his own territories, that we may have to meet the Colchians, the Tibarenians and Cappadocians, whom we have often beaten, rather than the unknown forces of the Medes and the Armenians?"

Agreeably to these sentiments, Lucullus spent a great deal of time before Amisus, proceeding very slowly in the siege. After the winter was passed, he left that charge to Murena, and marched against Mithridates, who was encamped on the plains of the Cabiri, with a resolution to wait for the Romans there. His army consisted of forty thousand foot and four thousand horse, which he had lately collected; and in these he placed the greatest confidence. Nay, he passed the river Lycus, and gave the Romans the challenge to meet him in the field. In consequence of this, the cavalry engaged, and the Romans were put to the rout. Pomponius, a man of some dignity, was wounded and taken. Though much indisposed with his wounds, he was brought before Mithridates, who asked him, "Whether, if he saved his life, he would become his friend?" "On condition you will be reconciled to the Romans," said he, "I will! but if not, I must remain your enemy." The king, struck with admiration of his patriotism, did him no injury.

Lucullus was apprehensive of farther danger on the plain, on account of the enemy's superiority in horse, and yet he was loath to take to the mountains,

which were at a considerable distance, as well as woody and difficult of ascent. While he was in this perplexity, some Greeks happened to be taken, who had hid themselves in a cave. Artemidorus, the eldest of them, undertook to conduct him to a post where he might encamp in the utmost security, and where there stood a castle which commanded the plain of the Cabiri. Lucullus gave credit to his report, and began his march in the night, after he had caused a number of fires to be lighted in his old camp. Having got safely through the narrow passes, he gained the heights, and in the morning appeared above the enemy's heads, in a situation where he might fight with advantage, when he chose it, and might not be compelled to it, if he had a mind to sit still.

At present neither Lucullus nor Mithridates was inclined to risk a battle: but some of the king's soldiers happening to pursue a deer, a party of Romans went out to intercept them. This brought on a sharp skirmish, numbers continually coming up on each side. At length the king's troops had the advantage.

The Romans, beholding from the camp the flight of their fellow-soldiers, were greatly disturbed, and ran to Lucullus, to entreat him to lead them out; and give the signal for battle. But he, willing to show them of how much importance, in all dangerous conflicts, the presence of an able general is, ordered them to stand still; and descending into the plain himself, seized the foremost of the fugitives, and commanded them to face about. They obeyed, and the rest rallying with them, they easily put the enemy to flight, and pursued them to their intrenchments. Lucullus, at his return, inflicted on the fugitives the usual punishment. He made them strip to their vests, take off their girdles, and then dig a trench twelve feet long; the rest of the troops all the while standing and looking on.

In the army of Mithridates there was a Dardarian

grandee named Olthacus. The Dardarians are some of those barbarous people who live near the lake Mæotis. Olthacus was a man fit for every warlike attempt that required strength and courage, and in counsel and contrivance inferior to none. Beside these accomplishments, he was affable, easy, and agreeable in the commerce of the world. He was always involved in some dispute, or jealousy at least, of the other great men of his country, who, like him, aimed at the chief authority in it: and to bring Mithridates into his interest, he undertook the daring enterprise of killing Lucullus. Mithridates commended his design, and publicly gave him some affronts, to afford him a pretence for resentment. Olthacus laid hold on it, and rode off to Lucullus, who received him with pleasure. For his reputation was well known in the camp; and, upon trial, the Roman general found his presence of mind and his address so extraordinary, that he took him to his table and his council-board.

When the Dardarian thought he had found his opportunity, he ordered his servants to have his horse ready without the camp. It was now mid-day, and the soldiers were sitting in the sun or otherwise reposing themselves, when he went to the general's pavilion; expecting that none would pretend to hinder the admission of a man who was intimate with Lucullus, and who said he had business of importance to communicate. And he had certainly entered, if sleep, which has been the ruin of many other generals, had not saved Lucullus. Menedemus, one of his chamberlains, was then in waiting, and he told Olthacus, "This was not a proper time to see Lucullus, because after long watching and fatigue, he was now taking some rest." Olthacus did not take this denial; but said, "I must enter, whether you will or not, for I have great and necessary business to lay before him." Menedemus, incensed at his insolence, answered, "Nothing is more necessary than the preservation of Lucullus,"

and thrust him back with both hands. Olthacus, fearing his design was discovered, withdrew privately from the camp, took horse, and returned to Mithridates without effecting any thing. Thus the crisis in other matters, as well as in medicine, either saves or destroys.

After this, Sornatius was sent out with ten cohorts to escort a convoy. Mithridates detached against him one of his officers named Menander. An engagement ensued, and the barbarians were routed with great loss. Another time, Lucullus despatched Adrian with a considerable corps, to protect the party employed in collecting provisions and supplying his camp. Mithridates did not let him pass unnoticed, but sent Menemachus and Myron against them, with a strong body of cavalry and another of infantry. All these combatants, except two, the Romans put to the sword. Mithridates dissembled his loss, pretending it was small, and entirely owing to the misconduct of the commanding officers. But when Adrian passed by his camp in great pomp, with many waggons loaded with provisions and rich spoils in his train, the king's spirits began to droop, and the most distressing terror fell upon his army. They determined, therefore, to quit that post.

The nobility about the king began to send off their baggage with all the privacy they could, but would not suffer others to do the same. The soldiers finding themselves jostled and thrust back in the gateways, were so much provoked at that treatment, that they turned upon them, fell to plundering the baggage, and killed several of them. Dorylaus, one of the generals, lost his life for nothing but a purple robe which he had on. Hermæus, a priest, was trodden under foot at the gate. Mithridates himself, without any attendant or groom to assist him, got out of the camp amidst the crowd. Of all his royal stud there was not one horse left him ; but

at last Ptolemy the eunuch, seeing him carried along with the torrent, and happening to be on horseback, dismounted and gave him his. The Romans pressed hard upon him, and indeed came up time enough to have taken him. He was in fact almost in their hands; but their avarice saved him. The prey, which had been pursued through numberless conflicts and dangers, escaped, and the victorious Lucullus was robbed of the reward of his toils. The horse which the king rode was almost overtaken, when a mule loaded with gold came between him and his pursuers, either by accident or by the king's contrivance. The soldiers immediately began to rifle the load, and came to blows about the contents; which gave Mithridates time to get off. Nor was this the only disadvantage Lucullus experienced from their avarice. Callistratus, the king's secretary, was taken, and the Roman general had ordered him to be brought before him; but those who had the charge of it, perceiving he had five hundred crowns in his girdle, despatched him for the money. Yet to such men as these he gave up the plunder of the enemy's camp.

After this he took Cabira, and many other places of strength, in which he found much treasure. He likewise found in their prisons many Greeks, and several of the king's own relations, confined; and, as they had long thought themselves in the most desperate circumstances, the liberty which they gained by the favour of Lucullus, appeared to them not so much a deliverance, as a resurrection and new life. One of the king's sisters, named Nyssa, very happily for her, was of the number. The other sisters and wives of Mithridates, who seemed placed more remote from danger, and at a distance from war, all perished miserably: he sent the eunuch Bacchides to Pher-nacia, with orders to see them put to death.

Among the rest were two of his sisters, Roxana and Statira, who were about the age of forty, and

still virgins; and two of his wives, both Ionians, Bernice of Chios, and Monime of Miletus. The latter was much celebrated among the Greeks. Though the king had tried every expedient to bring her to listen to a lawless passion, and made her a present of fifteen thousand crowns at one time, she rejected all his solicitations till he agreed to marriage, sent her a diadem, and declared her queen. Before the last sad message, she had passed her time very unhappily, and looked with grief and indignation on that beauty, which instead of a husband had procured her an imperious master, and instead of the domestic comforts of marriage, a guard of barbarians. Banished far from Greece, she had lost the real blessings of life, and where she hoped for happiness, found nothing but a dream.

When Bacchides came and informed those princesses they must die, but that they were at liberty to choose the death most easy and agreeable to them, Monime snatched the diadem from her head, and applied it to her neck, that it might do the fatal office. But it broke, and the princess said, "O cursed band! wouldst thou not at least serve me on this occasion?" Then spitting upon it, she threw it from her, and stretched out her neck to Bacchides.

Bernice took poison; and, as her mother, who was present, begged a share of it, she granted her request. They both drank of it; and its force operated sufficiently upon the weaker body: but Bernice, not having taken a proper quantity, was long a dying. Bacchides therefore strangled her. Roxana, one of the unmarried sisters, after having vented the most bitter imprecations and reproaches against Mithridates, took poison. Statira, however, died without one unkind or ungenerous word. She rather commended her brother, when he must have his anxieties about his own life, for not forgetting them, but providing that they might die free and undisho-

noured. These events were very disagreeable to the native goodness and humanity of Lucullus.

He continued his pursuit of Mithridates as far as Talaura; where having learned that he was fled four days before into Armenia to Tigranes, he turned back again. He subdued, however, the Chaldæans and Tibarenians, and reduced the less Armenia, with the towns and castles. Then he sent Appius to Tigranes, to demand Mithridates; and in the meantime returned to Amisus, which his troops were still besieging. The length of the siege was owing to Callimachus who commanded in the town, and was an able engineer, skilled in every art of attack and defence. By this he gave the Romans much trouble, for which he suffered afterwards. Lucullus availed himself of a stratagem against which he had not guarded. He made a sudden assault at the time when Callimachus used to draw off his men for refreshment. Thus he made himself master of some part of the wall; upon which, Callimachus, either envying the Romans the plunder of the place, or with a view to facilitate his own escape, set fire to the town, and quitted it. For no one paid any attention to those who fled by sea. The flames spread with great rapidity around the walls, and the soldiers prepared themselves to pillage the houses. Lucullus, in commiseration of a fine city thus sinking into ruin, endeavoured to assist it from without, and ordered his troops to extinguish the fire. But they paid no regard to him; they went on collecting the spoils and clashing their arms; till he was forced to give up the plunder to them, in hopes of saving the city from the flames. It happened, however, quite otherwise. In rummaging every corner, with torches in their hands, they set fire to many of the houses themselves. So that when Lucullus entered the town next morning, he said to his friends, with tears in his eyes, "I have often admired the good fortune

of Sylla, but never so much as I do this day. He desired to save Athens, and succeeded. I wished to imitate him on this occasion; but instead of that, the gods have classed me with Mummius *."

Nevertheless, he endeavoured to restore the place, as far as its unhappy circumstances would permit. A shower, which providentially fell about the time it was taken, extinguished the fire, and saved many of the buildings; and, during his stay, he rebuilt most of those that were destroyed. Such of the inhabitants as had fled he received with pleasure, and added to them a draught of other Greeks who were willing to settle there. At the same time, he gave them a territory of a hundred and twenty furlongs.

The city was a colony of Athenians, planted here at a time when their power was at the height; and they were masters of the sea. Hence it was, that those who fled from the tyranny of Aristion, retired to Amisus, and were admitted to the privilege of citizens; fortunately enough gaining abroad what they lost at home. The remainder of them Lucullus now clothed in an honourable manner, gave each two hundred drachmas, and sent them back into their own country. Tyrannio, the grammarian, was of the number. Murena begged him of Lucullus, and afterwards enfranchised him; in which he acted ungenerously by his superior officer's present. Lucullus would not have been willing, that a man so honoured for his learning, should be first considered as a slave, and then set free. The real liberty he was born to, must be taken away, before he could have this seeming freedom. But this was not the only instance in which Murena acted with less generosity than became an officer of his rank.

Lucullus then turned towards the cities of Asia, that he might bestow the time which was not employed in war, on the promotion of law and justice. These had long lost their influence in that province,

* The destroyer of Corinth.

which was overwhelmed with unspeakable misfortunes. It was desolated and enslaved by the farmers of the revenue and by usurers. The poor inhabitants were forced to sell the most beautiful of their sons and daughters, the ornaments and offerings in their temples, their paintings, and the statues of their gods. The last resource was to serve their creditors as slaves. Their sufferings, prior to this, were more cruel and insupportable; prisons, racks, tortures, exposures to the burning sun in summer, and in winter to the extremity of cold, amidst ice or mire; inso-much that servitude seemed a happy deliverance and a scene of peace. Lucullus, finding the cities in such dreadful distress, soon rescued the oppressed from all their burdens.

In the first place he ordered the creditors not to take above one in the hundred for a month's interest*: in the next place he abolished all interest that exceeded the principal: the third and most important regulation was, that the creditor should not take above a fourth part of the debtor's income. And if any one took interest upon interest he was to lose all. By these means, in less than four years, all the debts were paid, and the estates restored free to the proprietors. The public fine which Sylla had laid upon Asia, was twenty thousand talents. It had been paid twice; and yet the merciless collectors, by usury upon usury, now brought it to a hundred and twenty thousand talents.

These men, pretending they had been unjustly treated, raised a clamour in Rome against Lucullus, and hired a number of popular orators to speak against him. They had, indeed, a considerable interest, because many persons who had a share in the administration, were their debtors. Lucullus, on the other hand, was beloved not only by the nations

* This was the legal interest among the Romans. Whence we may learn the comparative scarcity of money in those times.

which had experienced his good offices; the hearts of the other provinces were his, and they longed for a governor who had made such numbers happy.

Appius Clodius, who was sent ambassador to Tigranes by Lucullus, and who was his wife's brother, at first fell into the hands of guides that were subjects to Mithridates. These men made him take an unnecessary circuit of many days' journey in the upper countries; but at last an enfranchised servant of his, a Syrian by nation, discovered to him the imposition, and showed him the right road. He then bade adieu to his barbarian guides, and in a few days passed the Euphrates, and reached Antioch of Daphne*.

There he had orders to wait for Tigranes, who was then employed in reducing some cities of Phœnicia; and he found means to bring over to the Roman interest many princes who submitted to the Armenians out of pure necessity. Among these was Zarbienus, king of Gordyene. A number of the cities too, which Tigranes had conquered, privately sent deputies to Clodius; and he promised them all the succour Lucullus could give him, but desired they would make no immediate resistance. The Armenian government was, indeed, an insupportable burden to the Greeks; particularly the king's pride, through a long course of prosperity, was become so enormous that he thought whatever is great and admirable in the eyes of the world was not only in his power, but even made for him. For though his prospects at first were small and contemptible, he had subdued many nations, and humbled the Parthian power more than

* Among several cities of that name this was the principal. It was called, however, by way of distinction, the Antioch of Daphne. Daphne was a beautiful village, about forty furlongs from it, consecrated to the nymph of that name, and adorned with groves of a large extent, several of them probably of laurel; in the midst of which stood the temple of Apollo and Diana. The grove and temple were a sanctuary.

any prince before him. He had colonized Mesopotamia with Greeks, whom he draughted in great numbers out of Cilicia and Cappadocia. He had drawn the *scenite** Arabians from their wandering way of life, and placed them nearer to Armenia, that he might avail himself of their mercantile abilities. He had many kings at his court in the capacity of servants, and four in particular as mace-bearers or footmen, who, whenever he rode on horseback, ran before him in short jerkins; and, when he sat to give audience, stood by with their hands clasped together; which last circumstance seems a mark of the lowest slavery, a token that they had not only resigned their liberty, but that they were prepared rather to suffer than to act.

Appius, not in the least disconcerted at all this pomp, plainly set forth his commission, at his first audience, "That he was come to demand Mithridates, whom Lucullus claimed for his triumph; otherwise he must declare war against Tigranes." Whatever efforts the prince made to receive the message with an easy countenance and a kind of smile, it was visible to all that he was affected with the young man's bold address. This was, indeed, the first free speech that he had heard for five-and-twenty years; for so long he had been a king, or rather a tyrant. However, the answer he gave Appius was, "That he would not deliver up Mithridates; and if the Romans began the war, he was able to defend himself." He was displeased with Lucullus for giving him, in his letter, barely the title of king, and not that of king of kings; and therefore in his answer he would not address him as *Imperator*. This did not hinder him from sending magnificent presents to Appius; and, when he found he did not accept them, he sent more. At last, Appius, that he might not seem to

* Probably so called from their living in tents.

reject them out of any particular pique, took a cup, and sent back all the rest. Then he returned with the utmost expedition to his general.

Before this Tigranes had not deigned to admit Mithridates into his presence, nor to speak to a prince who was so nearly allied to him, and who had lately lost so great a kingdom. He had sent him in a contemptuous manner to remote marshes and a sickly air, where he was kept like a prisoner. But now he called him to court with great marks of honour and regard. In a private conference they exculpated themselves at the expense of their friends. Metrodorus the Scepsian was of the number; an able speaker, and a man of extensive erudition, who had been in such high favour, that he was styled the king's father. It seems, when he went ambassador from Mithridates to the Armenian court, to beg assistance against the Romans, Tigranes said, "What would you, Metrodorus, advise me to in this case?" Whether it was that he had the interest of Tigranes in view, or whether he wanted to see Mithridates absolutely ruined, he answered, "As an ambassador, I should exhort you to it; but, as your counsellor I should advise you against it." Tigranes discovered this to Mithridates, not imagining he would resent it in the manner he did. The unfortunate prince immediately put Metrodorus to death; and Tigranes greatly repented the step he had taken, though he was not absolutely the cause of that minister's death, but only added stings to the hatred Mithridates had long entertained for him. This appeared when his private memorandums were taken, in which Metrodorus was found among those marked out for the axe. Tigranes buried him honourably, and spared no expense in his funeral, though he had been the cause of his death.

Amphicrates, the orator, likewise died at that court; if we may be allowed to record his name for the sake of Athens. He is said to have been banished his

country, and to have retired to Seleucia upon the Tigris, where the inhabitants desired him to open a school of rhetoric; but he answered in the most contemptuous manner, and with all the vanity of a sophist, "That a plate could not contain a dolphin." From thence he went to the court of Cleopatra, the daughter of Mithridates, and wife of Tigranes, where he soon made himself so obnoxious, that he was forbidden all intercourse with the Greeks; upon which he starved himself to death. Cleopatra bestowed upon *him* too a magnificent funeral, and his tomb is near a place called Sapha.

Lucullus, having established peace and good laws in Asia, did not neglect what might be conducive to elegance and pleasure; but, during his stay at Ephesus, entertained the Grecian cities with shows, triumphal feasts, and trials of skill between wrestlers and gladiators. The cities, in return, instituted a feast to his honour, which they called *Lucullia*; and the real affection that inspired them with the thought was more agreeable than the honour itself.

When Appius was returned, and had acquainted him that it was necessary to go to war with Tigranes, he went back to Pontus, and put himself at the head of his troops. His first operation was to lay siege to Sinope, or rather to a corps of Cilicians who had thrown themselves into the town on the part of Mithridates. These, upon the approach of Lucullus, put a great number of the inhabitants to the sword, and after setting fire to the place, endeavoured to escape in the night. But Lucullus discovering their intention, entered the town, and having killed eight thousand of them who were left behind, restored their effects to the old inhabitants, and exerted himself greatly in saving the city from the flames. His particular inducement was the following dream. He dreamed that a person stood by him, and said, "Go forward, Lucullus; for Autolycus is coming to meet you." When he awaked, he could form no conjec-

ture about the signification of the dream. However, he took the city the same day, and, in pursuing the Cilicians to their ships, he saw a statue lying on the shore, which they had not been able to get on board. The work was one of the masterpieces of Sthenis; and he was told that it was the statue of Autolycus, the founder of Sinope. This Autolycus is said to have been the son of Deimachus, and one of those Thessalians who assisted Hercules in the war against the Amazons*. In his voyage back, along with Demoleon and Phlogius, his ship struck on a rock of the Chersonesus called Pedalion, and he lost it. He and his friends, however, saved their lives and their arms, and went to Sinope, which they took from the Syrians. The Syrians who then held it, we are told, were so called, because they were the descendants of Syrus the son of Apollo and Sinope the daughter of Asopus. When Lucullus heard this, he recollected the observation of Sylla in his Commentaries, "That nothing more deserves our belief and attention than what is signified to us in dreams."

After news was brought that Mithridates and Tigranes were on the point of entering Lycaonia and Cilicia with all their forces, in order to seize Asia before him, he could not help thinking it strange that the Armenian did not make use of Mithridates when in his glory, nor join the armies of Pontus while they were in their full strength; but suffered them to be broken and destroyed; and now at last with cold hopes of success began the war, or rather threw himself down headlong with those who could stand no longer.

Amidst these transactions, Machares, the son of Mithridates, who was master of the Bosphorus, sent Lucullus a coronet of gold of a thousand crowns value, and begged to be numbered among the friends

* Strabo tells us, Autolycus was one of the Argonauts, who, after his voyage to Colchis, settled at Sinope, and had divine honours paid him after his death. STRAB. l. xii.

and allies of Rome. Lucullus, now concluding that the first war was finished, left Sornatius with a corps of six thousand men, to settle the affairs of that province; and with twelve thousand foot and less than three thousand horse, marched to meet another war. It seemed amazing temerity to go with a handful of men against so many warlike nations, so many myriads of cavalry, and such a vast country, intersected with deep rivers, and barricaded with mountains for ever covered with snow. Of course his soldiers, who were not otherwise under the best discipline, now followed with great reluctance, and were ready to mutiny. On the other hand, the popular orators clamoured against him in Rome, representing that he levied war after war; not that the public utility required it, but that he might always keep the command and continue in arms, and that he might accumulate riches at the risk of the commonwealth. These at last succeeded in their design, which was to recall Lucullus.

At present he reached the Euphrates by long marches. He found it swoln and overflowing by reason of the late rains, and was apprehensive he should find much delay and difficulty in collecting boats and making a bridge of them. But in the evening the flood began to subside, and lessened in such a manner in the night, that next morning the river appeared much within the channel. The people of the country seeing little islands in its bed, which had seldom been visible, and the stream breaking gently about them, considered Lucullus as something more than mortal. For they saw the great river put on a mild and obliging air to him, and afford him a quick and easy passage.

He availed himself of the opportunity, and passed it with his army. An auspicious omen appeared immediately after. A number of heifers, sacred to the Persian Diana, the goddess whom the inhabitants of those parts particularly worship, pastured on the other side. These heifers are used only in the way of

sacrifice ; at other times they range at large, marked with the figure of a torch, as a token of their designation : and it was difficult to take them when they were wanted. But now the army had no sooner crossed the river, than one of them went and stood by a rock which is deemed sacred to the goddess, and hanging down her head in the manner of those that are bound, offered herself to Lucullus as a victim. He sacrificed also a bull to the Euphrates, on account of his safe passage.

He stayed there that whole day to refresh his army. The next day he marched through Sophene, without doing the least injury to those who submitted and received his troops in a proper manner. Nay, when his men wanted to stop and take a fort that was supposed to be full of treasure, he pointed to mount Taurus which appeared at a distance, and said, “ Yonder is the fort you are to take ; as for these things, they will of course belong to the conqueror.” Then, pushing his march, he crossed the Tigris, and entered Armenia.

As Tigranes ordered the first man who brought him an account of the enemy’s arrival, to lose his head for his reward, no one afterwards presumed to mention it. He remained in ignorance, though the hostile fire already touched him ; and with pleasure heard his flatterers say, “ Lucullus would be a great general, if he waited for Tigranes at Ephesus, and did not quit Asia at the sight of his vast armies.” Thus it is not every man that can bear much wine, nor can an ordinary mind bear great prosperity without staggering. The first of his friends who ventured to tell him the truth, was Mithrobarzanes ; and he was but ill rewarded for the liberty he had taken. He was sent against Lucullus with three thousand horse and a more respectable body of foot, with orders to take the Roman general alive, but to tread the rest under his feet.

Part of the Roman forces were pitching their tents,

and the rest were upon the march, when their scouts brought intelligence that the barbarians were at hand. He had therefore his apprehensions, that if they attacked him before his troops were all assembled and formed, they might be put in disorder. The measure he took was to stay and intrench himself: meantime he sent his lieutenant Sextilius with sixteen hundred horse, and not many more infantry, including both the light and the heavy armed, with orders, when he approached the enemy, to stop and amuse them, till he should be informed that the intrenchments were finished.

Sextilius was willing to obey his orders, but Mithrobarzanes came upon him so boldly, that he was forced to fight. Mithrobarzanes behaved with great bravery, but fell in the action. Then his troops took to flight, and were most of them cut in pieces.

After this, Tigranes left Tigranocerta, the great city which he had built, and retired to mount Taurus, where he intended to collect all his forces. But Lucullus, not giving him much time for preparation, sent Murena to harass and cut off the parties on one side, as fast as they came up; on the other side, Sextilius advanced against a large corps of Arabians, which was going to join the king. Sextilius came upon the Arabians as they were encamping, and killed the greatest part of them. Murena following the steps of Tigranes, took his opportunity to attack him, as he was leading a great army along a rugged and narrow defile. The king himself fled, abandoning all his baggage. Many of the Armenians were put to the sword, and greater numbers made prisoners.

Lucullus, after this success, marched against Tigranocerta, and invested it with his army. There were in that city many Greeks who had been transplanted out of Cilicia, and many barbarians whose fortunes had been no better than that of the Greeks, Adiabeniens, Assyrians, Gordyeniens, and Cappadocians, whose cities Tigranes had demolished, and then

removed the inhabitants, and compelled them to settle in that he had built. The place was full of treasure and rich ornaments; every private person, as well as grandee, to make their court to the king, striving which should contribute most to its embellishment. For this reason Lucullus carried on the siege with great vigour, in the opinion that Tigranes would, contrary to his better judgment, be provoked to give him battle. And he was not mistaken. Mithridates, by messengers and letters, dissuaded the king much from hazarding a battle, and advised him to cut off the Roman convoys with his cavalry. Taxiles too, who came on the part of Mithridates to co-operate with Tigranes, entreated him to avoid meeting the Roman arms, which he assured him were invincible.

At first the king heard him with patience. But when the Armenians and Gordyenians arrived with all their forces; when the kings of the Medes and Adiabeniens had brought in their armies; when numbers of Arabians came from the coasts of the Babylonian sea*, Albanians from the Caspian, and Iberians from the neighbourhood of the Albanians; beside a considerable body gained by presents and persuasion, from those nations about the Araxes that live without regal government: then nothing was expressed at the king's table or council-board, but sanguine hopes and barbarian menaces. Taxiles was in danger of his life for attempting to oppose the resolution to give battle, and Mithridates himself was accused of envying the glorious success that would attend his son-in-law.

Tigranes, therefore, would not wait for him, lest he should share with him the honour of the victory; but advanced immediately with all his forces; and is said to have expressed to his friends some uneasiness, "That he should have to do only with Lucullus, and not try his strength at once with all the generals of

* The Persian gulf.

Rome." Indeed, these boasts of the king do not appear entirely frantic and destitute of reason, while he was surveying so many nations and princes under his standard, such astonishing numbers of heavy-armed infantry, and so many myriads of cavalry. He had twenty thousand archers and slingers, and fifty-five thousand horse, of which seventeen thousand were clad in steel, according to the account Lucullus sent to the senate. His infantry, divided into companies and battalions, consisted of a hundred and fifty thousand men; and there were thirty-five thousand pioneers and other labourers to make good the roads, to prepare bridges, to cleanse the course of rivers, to provide wood, and to answer all the occasions of the army. These were drawn up behind, to give it a greater appearance of strength and numbers.

When he had passed mount Taurus, and spread his troops upon the plain, he could see the Roman army besieging Tigranocerta. The mixed multitude of barbarians in the city likewise saw him, and in a menacing manner pointed to their king's armies from the walls.

Lucullus, before the battle, held a council of war. Some advised him to quit the siege, and meet Tigranes with all his forces; others were of opinion, that he should continue the siege, and not leave so many enemies behind him. He told them that neither, separately, gave good counsel, but both together did. He therefore divided his forces, and left Murena before the place with six thousand men; while he, with the rest of the infantry, consisting of twenty-four cohorts, which contained not more than ten thousand combatants, with all his cavalry, and about a thousand slingers and archers, marched against Tigranes.

He encamped on a large plain with a river before him; where his army appearing no more than a handful, afforded much matter of mirth to the flatterers of the king. Some ridiculed the diminutive appearance; others, by way of jest, cast lots for the spoil. And

there was not one of the generals and princes, who did not come and desire to be employed alone upon that service, while Tigranes needed only to sit still and look on. The king too, thinking he must show himself facetious on the occasion, made use of that celebrated expression, "That if they came as ambassadors, there were too many of them; if as soldiers, too few." Thus they passed the first day in raillery.

Next morning at break of day Lucullus drew out his army. The camp of the barbarians was on the east side of the river. But the river, where it is most fordable, makes a bend to the west. As Lucullus marched hastily down to that quarter, Tigranes thought he was retreating. Upon this, he called to Taxiles, and said with a scornful smile, "Seest thou not these invincible Roman legions taking to flight?" Taxiles answered, "I wish from my soul, my lord, that your good genius may work a miracle in your favour; but these legions do not use their best accoutrements in a mere march. They do not wear their polished shields, nor take their bright helmets out of their cases, as you see they have now done. All this splendid appearance indicates their intention to fight, and to advance against their enemies as fast as possible."

While Taxiles was yet speaking, they saw the eagle of the foremost legion make a motion to the right by order of Lucullus, and the cohorts proceed in good order to pass the river.

Then Tigranes with much difficulty awaked from his intoxication, and exclaimed two or three times, "Are these men coming against us?" After this, he drew out his forces in a hasty and disorderly manner; taking himself the command of the main body, and giving the left wing to the king of the Adiabeniens, and the right to the king of the Medes. Before this right wing were placed most of the cavalry that were armed in steel.

As Lucullus was going to pass the river, some of his officers admonished him to beware of that day, which had been an inauspicious, or (as they called it) a black one to the Romans. For on that day Cæpio's army was defeated by the Cimbri. Lucullus returned that memorable answer, "I will make this day an auspicious one for Rome." It was the sixth of October.

Having thus spoken, and withal exhorted his men to exert themselves, he advanced at the head of them against the enemy. He was armed with a breastplate of steel formed in scales, which cast a surprising lustre; and the robe he wore over it was adorned with fringe. He drew his sword immediately, to show his troops the necessity of coming hand to hand with an enemy who were accustomed to fight at a distance; and by the vigour of their charge not to leave them room to exercise their missive weapons. Observing that the enemy's heavy-armed cavalry, upon which they placed their chief dependance, was covered by a hill that was plain and even at the top, and which, with an extent of only four furlongs, was not very difficult to ascend, he despatched his Thracian and Gaulish horse, with orders to take them in flank, and to strike at nothing but the shafts of their pikes. Their whole strength, indeed, consists in the pike, and they have no other weapon, either offensive or defensive, that they can use, by reason of their heavy and unwieldy armour, in which they are, as it were, immured.

Meanwhile he began to climb the hill with two companies of infantry, and the soldiers followed him with great readiness, when they saw him, encumbered as he was with his armour, the first to labour on foot up the ascent. When he had reached the summit, he stood on the most conspicuous part of it, and cried out, "The victory is ours, my fellow soldiers, the victory is ours!" At the same time he advanced against the heavy armed cavalry, and ordered

his men not to make any use of their javelins, but to come to close action, and to aim their blows at their enemies' legs and thighs, in which parts alone they were not armed. There was no need, however, to put this in execution. For, instead of standing to receive the Romans, they set up a cry of fear, and most despicably fled without striking a stroke. In their flight, they and their horses, heavy with armour, ran back upon their own infantry, and put them in confusion : insomuch that all those myriads were routed, without standing to receive one wound, or spilling one drop of blood. Multitudes, however, were slain in their flight, or rather in their attempt to fly ; their ranks being so thick and deep, that they entangled and impeded each other.

Tigranes rode off one of the first, with a few attendants ; and seeing his son taking his share in his misfortune, he took the diadem from his head, gave it him with tears, and desired him to save himself in the best manner he could by taking some other road. The young prince did not venture to wear it, but put it in the hands of one of his most faithful servants, who happened afterwards to be taken and brought to Lucullus : by this means the royal diadem of Tigranes added to the honours of the spoil. It is said that of the foot there fell above a hundred thousand, and of the horse very few escaped ; whereas the Romans had but five killed, and a hundred wounded. Antiochus the philosopher*, in his Treatise concerning the Gods, speaking of this action, says, the sun never beheld such another. Strabo†, another philosopher, in his historical Commentaries, informs us, that the Romans were ashamed, and ridiculed each other, for having employed weapons against such vile slaves. And Livy tells us, the Romans, with such inferior numbers, never engaged such a multi-

* Antiochus of Escalon. Cicero was his disciple.

† Strabo, the geographer and historian, was also a philosopher of the Stoic form.

tude as this. The victors did not, indeed, make up the twentieth part of the vanquished. The most able and experienced commanders among the Romans paid the highest compliments to the generalship of Lucullus, principally, because he had defeated two of the greatest and most powerful kings in the world by methods entirely different: the one by an expeditious and the other by a slow process. He ruined Mithridates, when in the height of his power, by protracting the war, and Tigranes by the celerity of his movements. Indeed among all the generals in the world, there have been very few instances of any one's availing himself of delay for execution, or of expedition for security.

Hence it was, that Mithridates made no haste to come to action, or to join Tigranes; imagining that Lucullus would proceed with his usual caution and slowness. But as soon as he met a few Armenians on the road, with the greatest marks of consternation upon them, he formed some conjecture of what had happened; and when many more came up naked and wounded, he was too well assured of the loss, and inquired for Tigranes. Though he found him in the most destitute and deplorable condition, he did not offer him the least insult. Instead of that, he dismounted, and bewailed with him their common misfortunes: gave him his own royal equipage, and held up to him a prospect of better success. They began to levy other forces.

In Tigranocerta the Greeks had mutinied against the barbarians, and wanted to deliver up the city to Lucullus. Accordingly he gave the assault, and took it. After he had secured the royal treasures, he gave up the plunder of the town to his soldiers, and they found there, besides other rich booty, eight thousand talents in coined money. Lucullus added eight hundred drachmas to each man's share.

Being informed that there were found in the town a number of such artists as are requisite in theatrical

exhibitions, whom Tigranes had collected from all parts, for opening the theatre he had built, he made use of them in the games and other public diversions in honour of his victory.

He sent back the Greeks to their own countries, and furnished them with necessaries for that purpose. He likewise permitted the barbarians who had been compelled to settle there, to return to their respective abodes. Thus it happened that, by the dispersion of the people of one city, many cities recovered their former inhabitants. For which reason Lucullus was revered by them as a patron and founder. He succeeded also in his other undertakings agreeably to his merit; being more desirous of the praise of justice and humanity, than of that which arises from military achievements. For in those the army claims no small part, and fortune a greater; whereas the other are proofs of a gentle disposition and subdued mind, and by them Lucullus brought the barbarians to submit without the sword. The kings of the Arabs came over to him, and put their possessions in his power; the whole nation of Sophane followed their example; and the Gordyenians were so well inclined to serve him, that they were willing to quit their habitations and follow him with their wives and children. The cause was this:

Zarbienus, king of Gordyene, unable, as has been said, to support the tyranny of Tigranes, applied privately through Appius to Lucullus, and desired to be admitted as an ally. This application being discovered, he was put to death with his wife and children, before the Romans entered Armenia. Lucullus, however, did not forget it, but, as he passed through Gordyene, took care that Zarbienus should have a magnificent funeral, and adorned the pile with gold stuffs and royal vestments found among the spoils of Tigranes. The Roman general himself set fire to it, and, together with the friends and relations of the deceased, offered the accustomed libations, declaring

him his friend, and an ally to the Roman people. He caused a monument to be erected to his memory at a considerable expense : for there was found in the treasury of that prince a great quantity of gold and silver ; there were found also in his storehouses three millions of medimni of wheat. This was a sufficient provision for the soldiers ; and Lucullus was much admired for making the war maintain itself, and carrying it on without taking one drachma out of the public treasury.

About this time there came an embassy from the king of Parthia to solicit his friendship and alliance. Lucullus received the proposal with pleasure, and sent ambassadors in his turn ; who, when they were at that prince's court, discovered that he was unresolved what part to act, and that he was privately treating with Tigranes for Mesopotamia, as a reward for the succours with which he should furnish him. As soon as Lucullus was sensible of this, he determined to let Tigranes and Mithridates alone, as adversaries already tired out, and to try his strength with the Parthian, by entering his territories. He thought it would be glorious, if in one expedition, during the tide of good fortune, like an able wrestler he would throw three princes successively, and traverse the dominions of three of the most powerful kings under the sun, perpetually victorious.

For this reason he sent orders to Sornatius and his other officers in Pontus to bring their forces to him, as he intended to begin his march for Parthia from Gordyene. These officers had already found their soldiers refractory and obstinate, but now they saw them absolutely mutinous, and not to be wrought upon by any method of persuasion or of force. On the contrary, they loudly declared they would not even stay there, but would go and leave Pontus itself unguarded. When an account of this behaviour was brought to Lucullus, it corrupted the troops he had with him : and they were very ready to receive these

impressions, loaded as they were with wealth, enervated with luxury, and panting after repose. Upon hearing, therefore, of the bold terms in which the others had expressed themselves, they said they acted like men, and set an example worthy of imitation; "And surely," continued they, "our services entitle us to a discharge, that we may return to our own country, and enjoy ourselves in security and quiet."

These speeches, and worse than these, coming to the ears of Lucullus, he gave up all thoughts of his Parthian expedition, and, marched once more against Tigranes. It was now the height of summer, and yet when he had gained the summit of mount Taurus, he saw with regret the corn only green; so backward are the seasons in those parts, by reason of the cold that prevails there*. He descended, however, into the plain, and beat the Armenians who ventured to face him in two or three skirmishes. Then he plundered the villages at pleasure, and, by taking the convoys designed for Tigranes, brought that want upon the enemy, which he had dreaded himself.

He omitted no measure which might bring them to a decisive battle; he drew a line of circumvallation about their camp; he laid waste their country before their eyes; but they had been too often defeated, to think of risking an engagement. He therefore marched against Artaxata the capital of Tigranes, where he had left his wives and children; concluding he would not suffer it to be taken, without attempting its relief.

It is said that Hannibal, the Carthaginian, after Antiochus was subdued by the Romans, addressed himself to Artaxas king of Armenia. While he was at that prince's court, beside instructing him in other important matters, he pointed out to him a place which, though it then lay neglected, afforded the

* This particular is confirmed by modern travellers. They tell us the snow lies there till August.

happiest situation imaginable for a city. He gave him the plan of one, and exhorted him to put it in execution. The king, charmed with the motion, desired him to take the direction of the work; and in a short time there was seen a large and beautiful city, which bore that prince's name, and was declared the metropolis of Armenia.

When Lucullus advanced to lay siege to this place, the patience of Tigranes failed him. He marched in quest of the Romans, and the fourth day encamped over against them, being separated from them only by the river Arsanias, which they must necessarily pass in their march to Artaxata. Lucullus having sacrificed to the gods, in full persuasion that the victory was his own, passed over in order of battle with twelve cohorts in front. The rest were placed in the rear, to prevent their being surrounded by the enemy. For their motions were watched by a large select body of cavalry, covered by some flying squadrons of Mardian archers and Iberian spear-men, in whose courage and skill Tigranes, of all his foreign troops, placed the highest confidence. Their behaviour, however, did not distinguish them. They exchanged a few blows with the Roman horse, but did not wait the charge of the infantry. They dispersed and fled, and the Roman cavalry pursued them in the different routes they had taken.

Tigranes now seeing his advantage, advanced with his own cavalry. Lucullus was a little intimidated at their numbers and the splendour of their appearance. He therefore called his cavalry off from the pursuit; and in the meantime was the foremost to advance against the nobility, who, with the flower of the army, were about the king's person. But they fled at the sight of him without striking a blow. Of the three kings that were then in the action, the flight of Mithridates seems to have been the most disgraceful, for he did not stand the very shouts of the Romans. The pursuit continued the whole night,

until wearied with the carnage, and satisfied with the prisoners, and the booty they made, the Romans drew off. Livy tells us, that in the former battle there were greater numbers killed and taken prisoners: but in this, persons of higher quality.

Lucullus, elevated with his success, resolved to penetrate the upper country, and to finish the destruction of this barbarian prince. It was now the autumnal equinox, and he met with storms he did not expect. The snow fell almost constantly; and when the sky was clear, the frost was so intense, that by reason of the extreme cold the horses could hardly drink of the rivers; nor could they pass them but with the utmost difficulty, because the ice broke, and cut the sinews of their legs. Besides, the greatest part of their march was through close and woody roads, where the troops were daily wet with the snow that lodged upon the trees; and they had only damp places wherein to pass the night.

They had not, therefore, followed Lucullus many days before they began to be refractory. At first they had recourse to entreaties, and sent their tribunes to intercede for them. Afterwards they met in a more tumultuous manner, and their murmurs were heard all over the camp by night; and this, perhaps, is the surest token of a mutiny. Lucullus tried what every milder measure could do; he exhorted them only to compose themselves a little longer, until they had destroyed the Armenian Carthage, built by Hannibal, the greatest enemy to the Roman name. But, finding his eloquence ineffectual, he marched back, and passed the ridge of mount Taurus another way. He came down into Mygdonia, an open and fertile country, where stands a great and populous city, which the barbarians called Nisibis, and the Greeks Antioch of Mygdonia*. Gouras, brother to Tigranes, had the

* It was called Antioch, because in its delicious walks and pleasing situation it resembled the Antioch of Daphne.

title of governor, on account of his dignity ; but the commander in fact was Callimachus, who, by his great abilities as an engineer, had given Lucullus so much trouble at Amisus.

Lucullus, having invested the place, availed himself of all the arts that are used in a siege, and pressed the place with so much vigour that he carried it sword in hand. Gouras surrendered himself, and he treated him with great humanity. He would not, however, listen to Callimachus, though he offered to discover to him a vast quantity of hidden treasure ; but put him in fetters, in order that he might suffer capital punishment for setting fire to the city of Amisus, and by that means depriving him of the honour of showing his clemency to the Greeks.

Hitherto one might say, fortune had followed Lucullus, and fought for him. But from this time the gales of her favour fell ; he could do nothing but with infinite difficulty, and struck upon every rock in his way. He behaved, indeed, with all the valour and persevering spirit of a good general, but his actions had no longer their wonted glory and favourable acceptance with the world. Nay, tossed as he was on the waves of fruitless contention, he was in danger of losing the glory he had already acquired. For great part of his misfortunes he might blame himself, because, in the first place, he would never study to oblige the common soldiers, but looked upon every compliance with their inclinations as the source of his disgrace and the destruction of his authority. What was of still greater consequence, he could not behave in an easy affable manner to those who were upon a footing with him in point of rank and birth, but treated them with haughtiness, and considered himself as greatly their superior. These blemishes Lucullus had amidst many perfections. He was tall, well made, graceful, eloquent, and had abilities for the administration as well as for the field.

Sallust tells us, the soldiers were ill-affected to him

from the beginning of the war, because he made them keep the field two winters successively, the one before Cyzicum and the other before Amisus. The rest of the winters were very disagreeable to them; they either passed them in hostilities against some enemy; or, if they happened to be among friends, they were obliged to live in tents. For Lucullus never once suffered his troops to enter any Grecian city, or any other in alliance with Rome.

While the soldiers were of themselves thus ill-disposed, they were made still more mutinous by the demagogues at home; who, through envy to Lucullus, accused him of protracting the war from a love of command and of the riches it procured him. He had almost the entire direction (they said) of Cilicia, Asia, Bithynia, Paphlagonia, Galatia, Pontus, Armenia, and all the provinces as far as the Phasis: and now he was pillaging the royal palaces of Tigranes, as if he had been sent to strip, not to subdue kings. So Lucius Quintius, one of the tribunes, is said to have expressed himself; the same who was principally concerned in procuring a decree that Lucullus should have a successor sent him, and that most of his troops should have their discharge.

To these misfortunes was added another, which absolutely ruined the affairs of Lucullus. Publius Clodius, a man of the utmost insolence and effrontery, was brother to his wife, who was so abandoned a woman, that it was believed she had a criminal commerce with him. He now bore arms under Lucullus, and imagined he had not the post he deserved; for he wanted the first; and on account of his disorderly life, many were put before him. Finding this, he practised with the Fimbrian troops, and endeavoured to set them against Lucullus, by flattering speeches and insinuations, to which they were neither unaccustomed nor unwilling to attend. For these were the men whom Fimbria had formerly persuaded to kill the consul Flaccus, and to appoint him their ge-

neral. Still retaining such inclinations, they received Clodius with pleasure, and called him the soldier's friend. He did, indeed, pretend to be concerned at their sufferings, and used to say,—“ Shall there no period be put to their wars, and toils; shall they go on fighting one nation after another, and wear out their lives in wandering over the world? And what is the reward of so many laborious expeditions? what, but to guard the waggons and camels of Lucullus, loaded with cups of gold and precious stones? Whereas Pompey's soldiers, already discharged, sit down with their wives and children upon fertile estates, and in agreeable towns; not for having driven Mithridates and Tigranes into inaccessible deserts, and destroying the royal cities in Asia, but for fighting with fugitives in Spain and slaves in Italy. If we must for ever have our swords in our hands, let us reserve all our hearts, and what remains of our limbs, for a general who thinks the wealth of his men his greatest ornament.”

These complaints against Lucullus corrupted his soldiers in such a manner, that they would neither follow him against Tigranes, nor yet against Mithridates, who from Armenia had thrown himself into Pontus, and was beginning to recover his authority there. They pretended it was impracticable to march in the winter, and therefore loitered in Gordyene, expecting Pompey or some other general would come as successor to Lucullus. But when intelligence was brought that Mithridates had defeated Fabius, and was marching against Sornatius and Triarius, they were ashamed of their inaction, and told Lucullus he might lead them wherever he pleased.

Triarius being informed of the approach of Lucullus, was ambitious, before he arrived, to seize the victory which he thought perfectly secure; in consequence of which he hazarded and lost a great battle. It is said that about seven thousand Romans were killed, among whom were a hundred and fifty

centurions, and twenty-four tribunes. Mithridates likewise took their camp. Lucullus arrived a few days after, fortunately enough for Triarius, whom he concealed from the soldiers, who wanted to wreak their vengeance upon him.

As Mithridates avoided an action with Lucullus, and chose to wait for Tigranes, who was coming with a great army, Lucullus, in order to prevent their junction, determined to go in quest of Tigranes once more. But as he was upon the march, the Fimbrians mutinied and deserted his standard, alleging that they were discharged by an express decree, and no longer obliged to serve under Lucullus, when those provinces were consigned to another. Lucullus, on this occasion, submitted to many things beneath his dignity. He applied to the private men one by one, going round to their tents with a supplicating aspect and with tears in his eyes; nay, he condescended to take some of them by the hand. But they rejected all his advances, and throwing down their empty purses before him, bade him go and fight the enemy himself, since he was the only person that knew how to make his advantage of it.

However, as the other soldiers interposed, the Fimbrians were prevailed upon to stay all the summer, on condition that if no enemy faced them in the field, during that time, they should be at liberty to retire. Lucullus was obliged either to accept this proposal or to abandon the country, and to leave it an easy prey to the barbarians. He kept the troops together, therefore, without pretending to exercise any act of power upon them, or to lead them out to battle; thinking it all he could expect, if they would but remain upon the spot. At the same time he looked on, while Tigranes was ravaging Cappadocia, and Mithridates was growing strong and insolent again; though he had acquainted the senate by letter, that he was absolutely conquered, and deputies were come to settle the affairs of Pontus, as a province

entirely reduced. These deputies, on their arrival, found that he was not even master of himself, but exposed to every instance of insult and contempt from his own soldiers. Nay, they treated their general with such wanton mockery, as, when the summer was passed, to arm, and challenge the enemy, who were now retired into quarters. They shouted as in the charge, made passes in the air, and then left the camp, calling Lucullus to witness that they had stayed the time they promised him.

Pompey wrote to the other legions to attend him. For, through his interest with the people, and the flattering insinuations of the orators, he was already appointed general against Mithridates and Tigranes. To the senate, indeed, and all the best of the Romans, Lucullus appeared to have very hard treatment, since a person was sent to succeed him, not so much in the war as in his triumph; and he was robbed rather of the prize of honour than of the command. Those that were upon the spot found the matter still more invidious. Lucullus had no longer the power either of rewarding or punishing. Pompey suffered no man to wait upon him about any business whatever, or to pay any regard to the regulations he had made in concurrence with the ten commissioners. He forbade it by express and public orders; and his influence was great, on account of his coming with a more respectable army.

Yet their friends thought it proper that they should come to an interview; and accordingly they did so in a village of Galatia. They addressed each other with much politeness, and with mutual compliments on their great success. Lucullus was the older man, but Pompey had superior dignity, for he had commanded in more wars, and had been honoured with two triumphs. Each had the *fascēs* carried before him, adorned with a laurel on account of their respective victories: but as Pompey had travelled a long way through dry and parched countries, the

laurels about his *fasces* were withered. The lictors that preceded Lucullus observing this, freely gave them a sufficient quantity of their fresh and green ones; which Pompey's friends considered as an auspicious circumstance. And, in fact, the great actions of Lucullus did cast a lustre over this expedition of Pompey.

This interview, however, had no good effect; they parted with greater rancour in their hearts than they entertained at their meeting. Pompey annulled the acts of Lucullus; and taking the rest of his troops from him, left him only sixteen hundred men for his triumph; and even these followed him with reluctance. So ill qualified, or so unfortunate, was Lucullus, with respect to the first and greatest requisite in a general, gaining the hearts of his soldiers. Had this been added to his many other great and admirable talents, his courage, his vigilance, his prudence, and justice, the Roman empire would not have been terminated, on the side of Asia, by the Euphrates, but by the Hyrcanian sea and the extremities of the earth. For Tigranes had already conquered the other nations; and the power of the Parthians was neither so great nor so united in itself, during this expedition of Lucullus, as it was afterwards in the time of Crassus. On the contrary, they were weakened by intestine wars and by hostilities with their neighbours, insomuch that they were not able to repel the insults of the Armenians. In my opinion, indeed, the advantages which his country reaped from Lucullus were not equivalent to the calamities which he occasioned others to bring upon it. The trophies of Armenia, just in the neighbourhood of Parthia, the palms of Tigranocerta and Nisibis, with all their vast wealth carried in triumph to Rome, and the captive diadem of Tigranes adorning the show, drew Crassus into Asia; as if its barbarous inhabitants had been a sure and easy prey.—However, when he met the Parthian

arrows, he soon found that the success of Lucullus was owing to his own courage and capacity, and not to the folly and effeminacy of the enemy.

Upon his return to Rome, Lucullus found his brother Marcus impeached by Memmius, for the practices he had given into during his quæstorship, by order of Sylla.—And when Marcus was acquitted, Memmius turned against Lucullus himself; alleging that he had converted a great deal of the booty to his own private use, and had wilfully protracted the war. By these means he endeavoured to exasperate the people against him, and to prevail with them to refuse him his triumph. Lucullus was in great danger of losing it; but at this crisis, the first and greatest men in Rome mixed with the tribes, and, after much canvassing and the most engaging application, with great difficulty procured him the triumph.

Its glory did not consist like that of others in the length of the procession, or in the astonishing pomp and quantity of spoils, but in exhibiting the enemy's arms, the ensigns and other warlike equipage of the kings. With these he had adorned the Circus Flaminius, and they made a very agreeable and respectable show. In the procession there were a few of the heavy armed cavalry, and ten chariots armed with scythes. These were followed by sixty grantees, either friends or lieutenants of the kings. After them were drawn a hundred and ten galleys with brazen beaks. The next objects were a statue of Mithridates in massy gold, full six feet high, and his shield set with precious stones. Then came up twenty exhibitions of silver vessels, and two-and-thirty more of gold cups, arms, and gold coin. All these things were borne by men. These were followed by eight mules which carried beds of gold, and fifty-six more loaded with silver bullion. After these came a hundred and seven other mules, bearing silver coin to the amount of near two millions seven hundred thousand drachmas. The procession

was closed with the registers of the money with which he had furnished Pompey for the war with the pirates, what he had remitted the quæstors for the public treasury, and the distributions he had made among the soldiers at the rate of nine hundred and fifty drachmas each man.—The triumph concluded with a magnificent entertainment provided for the whole city and the adjacent villages.

He now divorced Clodia for her infamous intrigues, and married Servilia the sister of Cato, but this second match was not more fortunate than the first. Servilia wanted no stain which Clodia had, except that of a commerce with her brothers. In other respects she was equally profligate and abominable. He forced himself, however, to endure her a long time out of reverence to Cato, but at last repudiated her too.

The senate had conceived great hopes of Lucullus, that he would prove a counterpoise to the tyranny of Pompey, and a protector of the whole patrician order; the rather because he had acquired so much honour and authority by his great actions. He gave up the cause, however, and quitted all pretensions to the administration: Whether it was that he saw the constitution in too sickly and declining a condition to be corrected; or whether, as others will have it, that being satiated with public honours, and having gone through many labours and conflicts which had not the most fortunate issue, he chose to retire to a life of ease and indulgence. And they commend this change in his conduct, as much better than the distempered measures of Marius; who, after his victories over the Cimbri and all his glorious achievements, was not content with the admiration of his countrymen, but from an insatiable thirst of power, contended, in the decline of life, with the ambition of young men, falling into dreadful crimes, and into sufferings still more dreadful. “How much happier,” said they, “would it have been for Cicero if he had

retired after the affair of Catiline ; and for Scipio, if he had furled his sails, when he had added Numantia to Carthage. For there is a period when we should bid adieu to political contests ; these, as well as those of wrestlers, being absurd, when the strength and vigour of life is gone."

On the other hand, Crassus and Pompey ridiculed Lucullus for giving into a life of pleasure and expense ; thinking it full as unseasonable at his time of life to plunge into luxury, as to direct the administration or lead armies into the field. Indeed, the life of Lucullus does look like the ancient comedy *, where first we see great actions, both political and military, and afterwards feasts, debauches (I had almost said masquerades), races by torch-light, and every kind of frivolous amusement. For among frivolous amusements I cannot but reckon his sumptuous villas, walks, and baths, and still more so, the paintings, statues, and other works of art, which he collected at an immense expense ; idly squandering away upon them the vast fortune which he had amassed in the wars †. Insomuch, that even now, when luxury has made so much greater advances, the gardens of Lucullus are numbered with those of kings, and the most magnificent even of those. When Tubero, the stoic, beheld his works on the sea-coast near Naples, the hills he had excavated for vaults and cellars, the reservoirs he had formed about his houses, to receive the sea for the feeding of his fish, and his edifices in the sea itself ; the phi-

* The ancient satirical or comic pieces were partly tragical, and partly comical. The Cyclops of Euripides is the only piece of that kind which is extant.

† Plutarch's philosophy seems a little too severe on this occasion ; for it is not easy to see how public fortunes of this kind can be more properly laid out than in the encouragement of the arts. It is to be observed, however, that the immense wealth Lucullus reserved to himself in his Asiatic expedition, in some measure justifies the complaints of his army on that subject.

losopher called him Xerxes in a gown*. Beside these, he had the most superb pleasure houses in the country near Tusculum, adorned with grand galleries and open saloons, as well for the prospect as for walks. Pompey, on a visit there, blamed Lucullus for having made the villa commodious only for the summer, and absolutely uninhabitable in the winter. Lucullus answered with a smile, "What then, do you think I have not so much sense as the cranes and storks, which change their habitations with the seasons?"

A prætor, who wanted to exhibit magnificent games, applied to Lucullus for some purple robes for the chorus in his tragedy; and he told him, he would inquire, whether he could furnish him or not. Next day he asked how many he wanted. The prætor answered, "A hundred would be sufficient:" Upon which Lucullus said, "He might have twice that number if he pleased." The poet Horace makes this remark on the occasion,

Poor is the house, where plenty has not stores
That miss the master's eye——

His daily repasts were like those of a man suddenly grown rich; pompous not only in the beds which were covered with purple carpets, the side-boards of plate set with precious stones, and all the entertainment which musicians and comedians could furnish; but in the vast variety and exquisite dressing of the provisions. These things excited the admiration of men of unenlarged minds. Pompey, therefore, was highly applauded for the answer he gave his physician in a fit of sickness. The physician had ordered him to eat a thrush, and his servants told him, "That as it was summer, there were no thrushes to

* This refers to the hills Lucullus bored for the completion of his vaults, or for the admission of water. Xerxes had bored through Mount Athos, and made a passage under it for his ships.

be found except in the menageries of Lucullus." But he would not suffer them to apply for them there; and said to his physician, "Must Pompey then have died, if Lucullus had not been an epicure?" At the same time, he bade them provide him something which was to be had without difficulty.

Cato, though he was a friend, as well as a relation, to Lucullus, was so much displeased with the luxury in which he lived, that when a young man made a long and unseasonable speech in the house about frugality and temperance, Cato rose up and said, "Will you never have done? Do you, who have the wealth of Crassus, and live like Lucullus, pretend to speak like Cato?" But some, though they allow that there was such a rebuke, say it came from another person.

That Lucullus was not only delighted with this way of living, but even piqued himself upon it, appears from several of his remarkable sayings. He entertained for a considerable time some Greeks who had travelled to Rome, till remembering the simplicity of diet in their own country, they were ashamed to wait on him any longer, and desired to be excused on account of the daily expense they brought upon him. He smiled, and said, "It is true, my Grecian friends, some part of this provision is for you, but the greatest part is for Lucullus." Another time, when he happened to sup alone, and saw but one table and a very moderate provision, he called the servant who had the care of these matters, and expressed his dissatisfaction. The servant said, he thought as nobody was invited, his master would not want an expensive supper. "What!" said he, "didst thou not know that this evening Lucullus sups with Lucullus?" As this was the subject of much conversation in Rome, Cicero and Pompey addressed him one day in the *forum*, when he appeared to be perfectly disengaged. Cicero was one of his most intimate friends, and though he had some difference with Pompey about

the command of the army, yet they used to see each other, and converse freely and familiarly. Cicero, after the common salutations, asked him, "Whether he was at leisure to see company?" He answered, "Nothing could be more agreeable," and pressed them to come to his house. "Then we will wait on you," said Cicero, "this evening, on condition you give us nothing but what is provided for yourself." Lucullus made some difficulty of accepting the condition, and desired them to put off their favour till another day. But they insisted it should be that very evening, and would not suffer him to speak to his servants, lest he should order some addition to the supper. Only, at his request, they allowed him to tell one of them in their presence, "He would sup that evening in the Apollo;" which was the name of one of his most magnificent rooms. The persons invited had no notion of his stratagem; but, it seems, each of his dining-rooms had its particular allowance for provisions, and service of plate, as well as other furniture. So that the servants hearing what room he would sup in, knew very well what expense they were to go to, and what side-board and carpets they were to use. The stated charge of an entertainment in the Apollo was fifty thousand drachmas, and the whole sum was laid out that evening. Pompey, of course, when he saw so vast and expensive a provision, was surprised at the expedition with which it was prepared. In this respect Lucullus used his riches with all the disregard one might expect to be shown to so many captives and barbarians.

But the great expense he incurred in collecting books deserves a serious approbation. The number of volumes was great, and they were written in elegant hands; yet the use he made of them was more honourable than the acquisition. His libraries were open to all: the Greeks repaired at pleasure to the galleries and porticos, as to the retreat of the Muses, and there spent whole days in conversation on matters

of learning; delighted to retire to such a scene from business and from care. Lucullus himself often joined these learned men in their walks, and conferred with them; and when he was applied to about the affairs of their country, he gave them his assistance and advice. So that his house was in fact an asylum and senate-house to all the Greeks that visited Rome.

He had a veneration for philosophy in genera, and there was no sect which he absolutely rejected. But his principal and original attachment was to the Academy; not that which is called the new, though that flourished and was supported by Philo, who walked in the steps of Carneades; but the old Academy, whose doctrines were then taught by Antiochus of Ascalon, a man of the most persuasive powers. Lucullus sought his friendship with great avidity; and having prevailed with him to give him his company, set him to oppose the disciples of Philo. Cicero was of the number, and wrote an ingenious book against the old Academy, in which he makes Lucullus defend the principal doctrine in dispute, namely, that there is such a thing as certain knowledge, and himself maintains the contrary. The book is entitled **LUCULLUS**. They were, indeed, as we have observed, sincere friends, and acted upon the same principle in the administration. For Lucullus had not entirely abandoned the concerns of government; he only gave up the point as to the first influence and direction. The contest for that, he saw, might be attended not only with danger but disgrace, and therefore he soon left it to Crassus and Cato. When he had refused to take the lead, those who looked upon the power of Pompey with a suspicious eye, pitched upon Crassus and Cato to support the patrician interests. Lucullus, notwithstanding, gave his attendance in the *forum*, when the business of his friends required it; and he did the same in the senate-house, when there was any ambitious design of Pompey to combat. He got Pom-

pey's orders annulled, which he had made after the conquest of the two kings; and, with the assistance of Cato, threw out his bill for a distribution of lands among his veterans.

This threw Pompey into the arms of Crassus and Cæsar, or rather he conspired with them against the commonwealth; and having filled the city with soldiers, drove Cato and Lucullus out of the *forum*, and got his acts established by force.

As these proceedings were highly resented by all who had the interest of their country at heart, Pompey's party instructed one Vectius to act a part; and gave it out that they had detected him in a design against Pompey's life. When Vectius was examined in the senate, he said, it was at the instigation of others; but in the assembly of the people he affirmed, Lucullus was the man who put him upon it. No one gave credit to the assertion; and a few days after, it was very evident that the wretch was suborned to accuse an innocent man, when his dead body was thrown out of the prison. Pompey's party said, he had laid violent hands upon himself; but the marks of the cord that had strangled him, and of the blows he had received, showed plainly that he was killed by the persons who suborned him.

This event made Lucullus still more unwilling to interfere in the concerns of government; and when Cicero was banished, and Cato sent to Cyprus, he quitted them entirely. It is said, that his understanding gradually failed, and that before his death it was absolutely gone. Cornelius Nepos, indeed, asserts, that this failure of his intellects was not owing to sickness or old age, but to a potion given him by an enfranchised slave of his, named Callisthenes. Nor did Callisthenes give it him as a poison, but as a love potion. However, instead of conciliating his master's regards to him, it deprived him of his senses; so that during the last years of his life, his brother had the care of his estate.

Nevertheless, when he died, he was as much regretted by the people, as if he had departed in that height of glory to which his merit in war and in the administration had raised him. They crowded to the procession; and the body being carried into the *forum* by some young men of the first quality, they insisted, it should be buried in the *campus martius*, as that of Sylla had been. As this was a motion entirely unexpected, and the preparations for the funeral there could not easily be made, his brother, with much entreaty, prevailed with them to have the obsequies performed on the Tusculan estate, where every thing was provided for that purpose. Nor did he long survive him. As he had followed him close in the course of years and honours, so he was not far behind him in his journey to the grave; to which he bore the character of the best and most affectionate of brothers.

CIMON AND LUCULLUS COMPARED:

WE cannot but think the exit of Lucullus happy, as he did not live to see that change in the constitution which fate was preparing for his country in the civil wars. Though the commonwealth was in a sickly state, yet he left it free. In this respect the case of Cimon was particularly similar. For he died while Greece was at the height of her prosperity, and before she was involved in those troubles which proved so fatal to her. It is true there is this difference, Cimon died in his camp, in the office of general; not like a man, who, fatigued with war, and avoiding its conflicts, sought the reward of his military labours and of the laurels he had won, in the delicacies of the table and the joys of wine. In this view Plato was right in the censure of the followers of Orpheus*,

* The passage here alluded to is in the second book of Plato's Republic. Plato censures not Orpheus, but Musæus and his son, for

who had placed the rewards of futurity provided for the good, in everlasting intoxication. No doubt, ease, tranquillity, literary researches, and the pleasures of contemplation, furnish the most suitable retreat for a man in years, who has bid adieu to military and political pursuits. But to propose pleasure as the end of great achievements, and, after long expeditions and commands, to lead up the dance of Venus, and riot in her smiles, was so far from being worthy of the famed academy, and a follower of the sage Xenocrates, that it rather became a disciple of Epicurus. This is the more surprising, because Cimon seems to have spent his youth in luxury and dissipation, and Lucullus in letters and sobriety. It is certainly another thing, notwithstanding, to change for the better, and happier is the nature in which vices gradually die, and virtue flourishes.

They were equally wealthy, but did not apply their riches to the same purposes. For we cannot compare the palace at Naples and the Belvideres amidst the water, which Lucullus erected with the barbarian spoils, to the south wall of the citadel which Cimon built with the treasure he brought from the wars. Nor can the sumptuous table of Lucullus, which savoured too much of Eastern magnificence, be put in competition with the open and benevolent table of Cimon. The one, at a moderate charge, daily nourished great numbers of poor; the other, at a vast expense, pleased the appetites of a few of the rich and the voluptuous. Perhaps, indeed, some allowance must be made for the difference of the time. We know not, whether Cimon, if he had lived to be old, and retired from the concerns of war and of the state, might not have given into a more pompous and luxurious way of living: for he naturally loved wine and company, was a promoter of public feasts and games, and remarkable, as we have observed, for his inclina- teaching this doctrine. Musæus and his son Eumolpus were, however, disciples of Orpheus.

tion for the sex. But glorious enterprises and great actions, being attended with pleasures of another kind, leave no leisure for inferior gratifications; nay, they banish them from the thoughts of persons of great abilities for the field and the cabinet. And if Lucullus had finished his days in high commands and amidst the conflicts of war, I am persuaded the most envious caviller could have found nothing to reproach him with. So much with respect to their way of living.

As to their military character, it is certain they were able commanders both at sea and land. But as the champions, who in one day gained the garland not only in wrestling but in the *Pancration**, are not simply called victors, but by the custom of the games, *the flowers of the victory*; so Cimon, having crowned Greece with two victories gained in one day, the one at land, the other a naval one, deserves some preference in the list of generals.

Lucullus was indebted to his country for his power, and Cimon promoted the power of his country. The one found Rome commanding the allies, and under her auspices extended her conquests; the other found Athens obeying instead of commanding, and yet gained her the chief authority among her allies, as well as conquered her enemies. The Persians he defeated, and drove them out of the sea, and he persuaded the Lacedæmonians voluntarily to surrender the command.

If it be the greatest work of a general to bring his men to obey him from a principle of affection, we shall find Lucullus greatly deficient in this respect. He was despised by his own troops, whereas Cimon commanded the veneration, not only of his own soldiers, but of all the allies. The former was deserted by his own, and the latter was courted by strangers. The one set out with a fine army, and returned alone, abandoned by that army; the other went out with

* The Pancration consisted of boxing and wrestling together.

troops subject to the orders they should receive from another general, and at his return they were at the head of the whole league. Thus he gained three of the most difficult points imaginable, peace with the enemy, the lead among the allies, and a good understanding with Sparta.

They both attempted to conquer great kingdoms, and to subdue all Asia, but their purposes were unsuccessful. Cimon's course was stopped by fortune; he died with his commission in his hand, and in the height of his prosperity. Lucullus, on the other hand, cannot possibly be excused, as to the loss of his authority, since he must either have been ignorant of the grievances of his army, which ended in so incurable an aversion, or unwilling to redress them.

This he has in common with Cimon, that he was impeached by his countrymen. The Athenians, it is true, went farther; they banished Cimon by the ostracism, that they might not, as Plato expresses it, hear his voice for ten years. Indeed, the proceedings of the aristocratical party are seldom acceptable to the people; for while they are obliged to use some violence for the correction of what is amiss, their measures resemble the bandages of surgeons, which are uneasy at the same time that they reduce the dislocation. But in this respect perhaps we may exculpate both the one and the other.

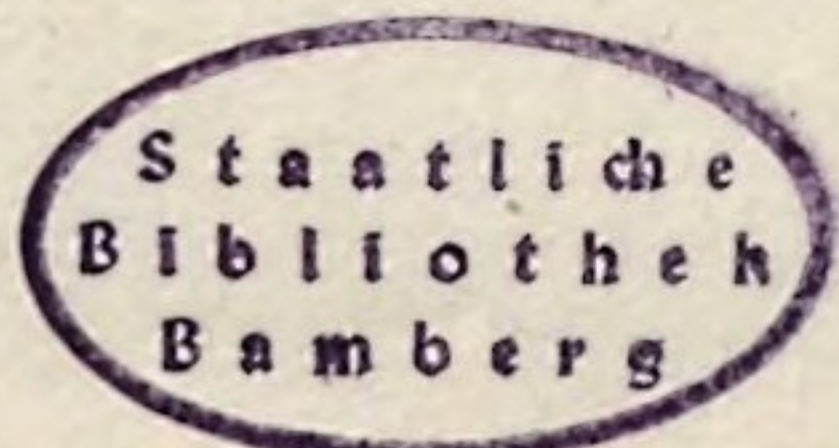
Lucullus carried his arms much the farthest. He was the first who led a Roman army over Mount Taurus, and passed the Tigris. He took and burned the royal cities of Asia, Tigranocerta, Cabira, Sinope, Nisibis, in the sight of their respective kings. On the north he penetrated as far as the Phasis, on the east to Media, and on the south to the Red Sea, by the favour and assistance of the princes of Arabia. He overthrew the armies of the two great kings, and would certainly have taken them, had they not fled, like savages, into distant solitudes and inaccessible woods. A certain proof of the advantage Lucullus had in this respect, is, that the Persians, as if they

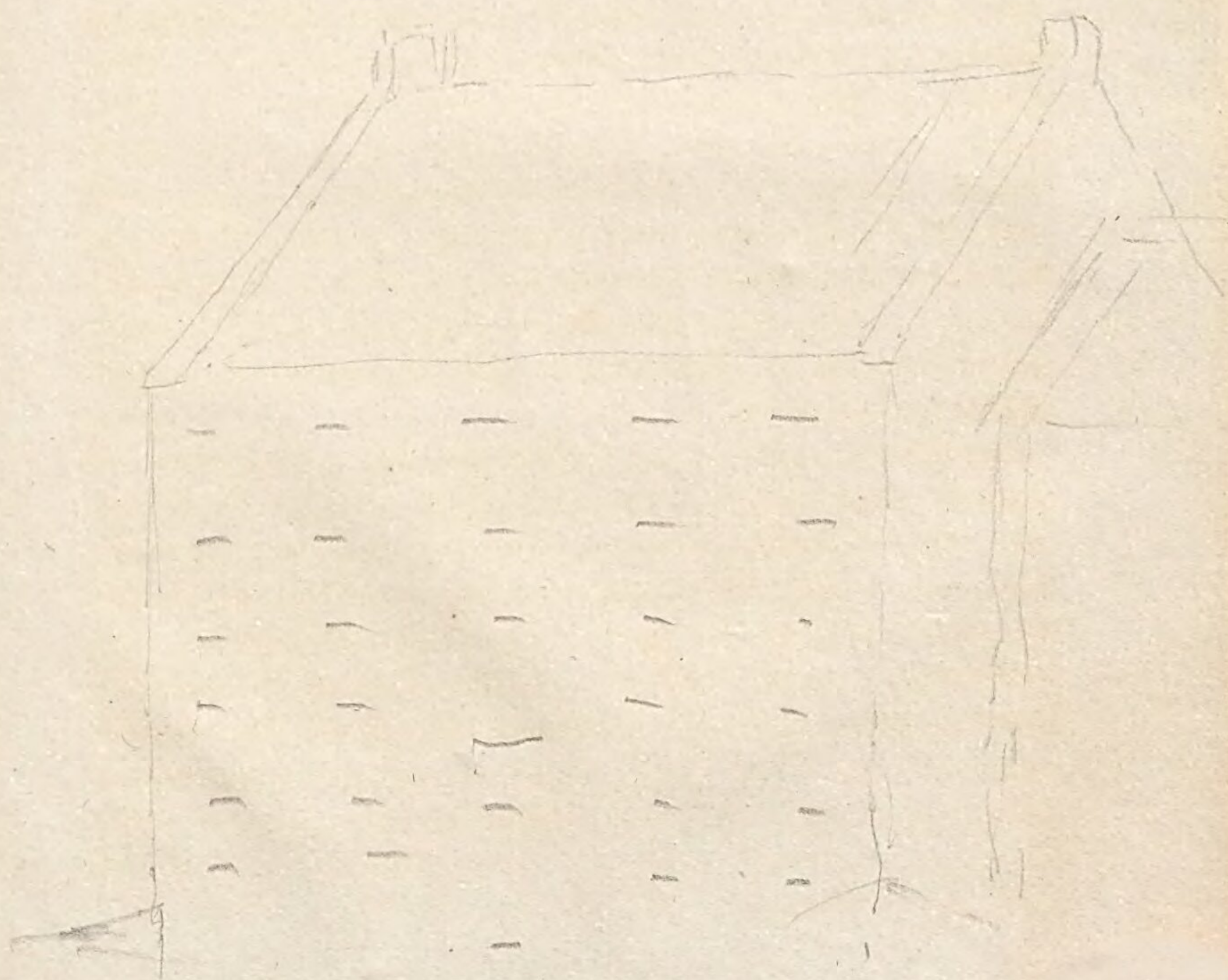
had suffered nothing from Cimon, soon made head against the Greeks, and cut in pieces a great army of theirs in Egypt; whereas Tigranes and Mithridates could effect nothing after the blow they had received from Lucullus. Mithridates, enfeebled by the conflicts he had undergone, did not once venture to face Pompey in the field: instead of that, he fled to the Bosphorus, and there put a period to his life. As for Tigranes, he delivered himself, naked and unarmed, to Pompey, took his diadem from his head, and laid it at his feet; in which he complimented Pompey, not with what was his own, but with what belonged to the laurels of Lucullus. The poor prince, by the joy with which he received the ensigns of royalty again, confessed that he had absolutely lost them. However, he must be deemed the greater general, as well as the greater champion, who delivers his adversary, weak and breathless, to the next combatant.

Besides, Cimon found the king of Persia extremely weakened, and the pride of his people humbled, by the losses and defeats they had experienced from Themistocles, Pausanias, and Leotychidas; and their hands could not make much resistance, when their hearts were gone. But Lucullus met Tigranes fresh and unfoiled, elated and exulting in the battles he had fought and the victories he had won. Nor is the number of the enemy's troops which Cimon defeated, in the least to be compared to that of those who gave battle to Lucullus.

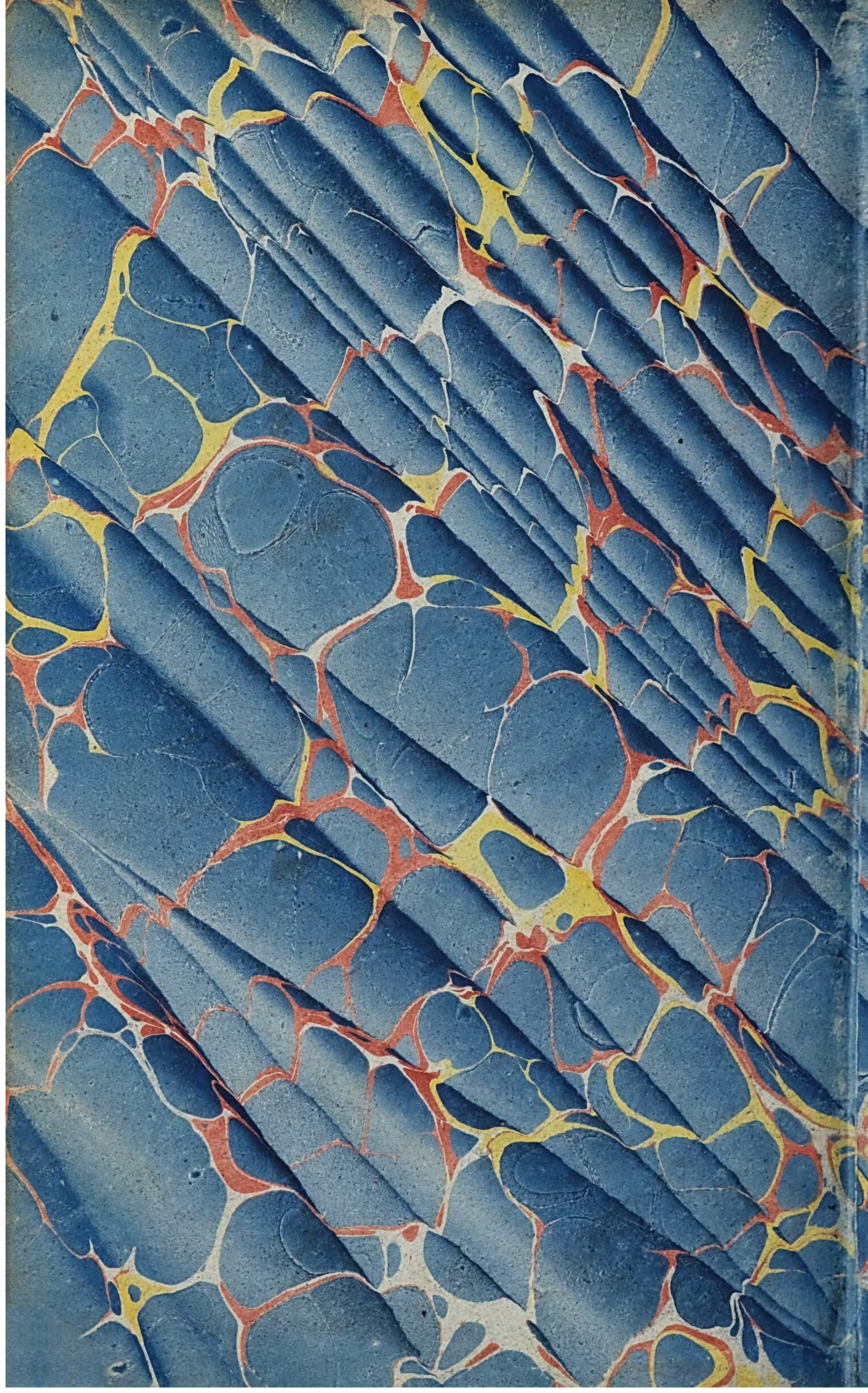
In short, when we weigh all the advantages of each of these great men, it is hard to say to which side the balance inclines. Heaven appears to have favoured both; directing the one to what he should do, and warning the other what he should avoid. So that the gods bore witness of their virtue, and regarded them as persons in whom there was something divine.

END OF VOL. III.











Plutarchus, 45-120 / Langhorne, John, 1735-1779 / Langhorne, William

Plutarch's lives

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